The Christian Century

A Journal of Religion

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

Marx, Barth and Israel's Prophets

By Reinhold Niebuhr

A Dictatorship That Works

By Muriel Lester

Off to Another War

By Edwin T. Buehrer

The Road to Missionary Revival
Can Industry Carry the Load?

Editorials

15 Cents a Copy • January 30, 1935 • Four Dollars a Year

JAN 28 1935

XUM

In This Issue

REINHOLD NIEBUHR
is professor of applied Christianity in Union theological seminary, author of "Moral Man and Immoral Society." "Reflections on the End of an Era," and other books, and a contributing editor of The Christian Century.

MURIEL LESTER
is head resident of Kingsley hall, London, and became internationally known as Gandhi's hostess at the time of the Indian leader's attendance at the second round table conference in London. A sketch of Miss Lester, "A Modern Joan of Arc," by Allen A. Hunter, appeared in The Christian Century for November 7, 1934.

EDWIN T. BUEHRER
is minister of the Congregational church, Haworth, N. J.

M. S. BATES
after several years on the faculty of the University of Nanking, China, is carrying on research into Chinese cultural backgrounds in the graduate school of Harvard university.

STEWART G. COLE
is professor of religious education in Crozer theological seminary, Chester, Pa.

BEN MORRIS RIDPATH
minister of the Webster Groves Methodist church, will supply news correspondence from the St. Louis area during the absence from this country of the regular correspondent, Dr. Ivan Lee Holt.

MIRON A. MORRILL
is on the staff of the board of education of the Methodist church.

JOHN T. SCOTFORD
is a secretary of the mission boards of the Congregational Christian church.

The CHRISTIAN CENTURY

January 30, 1935

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — KIRBY PAGE
FRED EASTMAN — ROBERT A. ASHWORTH
THOMAS CURTIS CLARK

Staff Correspondents

EDWARD SHILLITO (London) — E. GUERON (Istanbul)
MARCUS A. SPENCER (Glasgow) — VERE V. LOPER (Denver)
STANLEY A. HUNTER (San Francisco) — ADIEL J. MONCRIEF, JR. (Tampa)
T. T. BRUMBAUGH (Tokyo) — IVAN LEE HOLT (St. Louis)
R. H. MARKHAM (Vienna) — EDGAR DEWITT JONES (Detroit)
FRANK RAWLINSON (Shanghai) — E. TALLMADGE ROOT (Boston)
W. A. VISSER 'T HOOFT (Geneva) — T. MARKHAM TALMAGE (Honolulu)
E. A. FRIDELL (Seattle) — W. S. ABERNETHY (Washington)
ROY L. SMITH (Los Angeles) — E. W. STODGHILL (Minneapolis)
JOHN RAY EWERS (Pittsburgh) — P. OOMMAN PHILIP (Nagpur)
ERNEST THOMAS (Toronto) — WILBOUR E. SAUNDERS (Rochester)
DON T. TULLIS (Cleveland) — C. D. BRODHEAD (Philadelphia)
CHARLES T. HOLMAN (Chicago) — EDMUND B. CHAFFEE (New York)
VINTON E. MCVICKER (Columbus) — JOHN CLARENCE PETRIE (Memphis)
JOSEPH MARTIN DAWSON (Waco) — E. K. HIGDON (Manila)
JOSEPH MYERS, JR. (Kansas City) — E. G. HOMRIGHAUSEN (Indianapolis)
J. EMLYN WILLIAMS (Berlin) — EDWARD MOWBRAY TATE (Bangkok)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 131
- Can Industry Carry the Load? 134
- The Road to Missionary Revival 136

Contributed Articles
- Marx, Barth and Israel's Prophets, by Reinhold Niebuhr 138
- A Dictatorship That Works, by Muriel Lester 140
- Off to Another War, by Edwin T. Buehrer 142

Books
- A Pageant of Asia, by Kenneth Saunders 144
- Friends of God, by Anna Groh Seesholtz 145
- Education of Primitive People, by Albert D. Helser 145
- Books in Brief 146

Correspondence 146

The Question Box 148

News of the Christian World
- Correspondence from Wisconsin 149
- Correspondence from St. Louis 149
- Correspondence from Central Europe 150
- Correspondence from Colorado 151
- Correspondence from Scotland 152
- Association of American Colleges 153
- Correspondence from England 154
- Correspondence from the Northwest 155
- Mission Council Conventions 156
- Correspondence from India 156

The New Films 159

Books Received 159

Calendar of Coming Events

Jan. 28.-Feb. 1. Twenty-seventh annual convocation week. Congregational-Christian, Bangor seminary.
Jan. 28-Feb. 1. Ministers' week, Chicago theological seminary, Chicago.
Jan. 29. Women's auxiliary and council of the diocese of the Episcopal church convention, Milwaukee.
Jan. 29-31. Christian ministers' midwinter conference, Central Christian church, Lexington, Ky.
Jan. 30, 31. Annual meeting Methodist Episcopal board of education, 740 Rush street, Chicago.
Jan. 30-Feb. 1. Annual missionary assembly, Palm Beach, Fla.
Jan. 31. Florida Methodist conference, Jacksonville, Fla.
Feb. 1. Annual meeting Save the Children fund, Town Hall club, New York.
Feb. 1, 2. Northfield league midwinter faculty conference, New York city.
Feb. 2-7. Annual missionary assembly, Miami, Fla.
Feb. 3. Baptist World Alliance Sunday.
Feb. 3-10. Annual Presbyterian pastors' school, Richmond, Va.
Feb. 4. Indianapolis ministers association, Roberts Park Methodist church.
Feb. 4-6. Indiana pastors conference, Indianapolis, Ind.
Feb. 4-6. Regional conference, National Commission on cause and cure of war for Missouri, Kansas, Oklahoma, Arkansas and Nebraska, auspices of World peace council of Kansas City, Hotel Muehlbach, Kansas City.
Feb. 4-6, 11, 12. Baptist school of Christian leadership, Long Beach area, Long Beach, Cal.
Feb. 4-7. Sixteenth annual Ohio pastors' convention, interdenominational, Columbus.
Feb. 4-7. Annual convention, Ninth Chicago diocese of the Episcopal church, Grace Episcopal church, Oak Park, Ill.
Feb. 5. Union seminary alumni day, New York city.
Feb. 5-7. Third family relationship institute of the Woman's union, Arch Street Methodist church, Philadelphia.
Feb. 5 to Mar. 12. Extension lectures on religion, "The Spiritual Life in the Modern World," by Dean C. W. Gilkey, Joseph Bond chapel, University of Chicago. These lectures will be given every Tuesday evening for five weeks, except on Tuesday, Feb. 12.
Feb. 5 to Apr. 23. Lecture by Fred Atkins Moore, Central Y.M.C.A., Chicago. Subject: "Europe's Struggle for Peace." Subsequent lectures will follow on succeeding Tuesday evenings for twelve weeks.
Feb. 10. Interracial Sunday.
Feb. 10-March 3. Billy Sunday evangelistic campaign, interdenominational, Tampa, Fla.
Feb. 11-18. Annual meeting International council of religious education, Stevens hotel, Chicago.
Feb. 12. Second annual conference for ministers, Temple university school of theology, Philadelphia.
Feb. 12-14. Virginia Baptist convention, Bristol, Va.
Feb. 15, 16. Regional conference, progressive education association, President hotel, Kansas City, Mo.
Feb. 17. Methodist Sunday school workers training school for north Texas, Dallas.
Feb. 18, 19, 25, 26, Mar. 4, 5. Baptist school of Christian leadership, Los Angeles area, Los Angeles, Cal.
Feb. 21, 22, 28, Mar. 1, 7, 8. Baptist school of Christian leadership, Foothill association.
Feb. 24. Brotherhood day, sponsored by National Conference of Jews and Christians.

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME LII CHICAGO, JANUARY 30, 1935 NUMBER 5

EDITORIAL

NOW that Americans have had their fill of viewing with alarm Japan's adoption of the largest peacetime military budget in its history, perhaps they will give a little attention to the army and navy budget which President Roosevelt submitted to congress two weeks ago. For the United States, also, is asked by the President to spend more than it has ever before spent in time of peace to make its war services ready for combat! Nor does the President content himself with recommending a slight increase in the military budget, as do the Tokyo militarists. On the contrary, he calls for an expenditure of $792,484,265 by the war and navy departments in the fiscal year starting next July 1, which is $180,000,000 more than was appropriated for these departments during the current fiscal year, and $312,000,000 more than the amount appropriated in the year which ended last June 30. This means an increase in direct military appropriations of approximately 65 per cent over what was devoted to this purpose in the last year! If the fighting forces get another slice of PWA money this year, as it is expected they will, the total provided for military purposes will probably come up to the billion dollar mark! All this after the President's message has assured congress and the country that "there is no ground for apprehension that our relations with any nation will be otherwise than peaceful"!

An Unprecedented Military Budget

More War Preparations in The Far Pacific?

HOSTS of Americans will protest when they learn of these contemplated record expenditures for war preparation. It is hoped that they will protest vigorously enough to impress even an administration which seems to be persuaded that one good way of reviving the heavy industries is by setting the steel plants to making battleship armor, tanks and munitions. We suggest, moreover, that they ask the government to give a frank explanation of two other developments which came in the week following the announcement of the military budget. The first was a presidential proclamation turning over Wake island to the rule of the navy. The second was the announcement that one of the leading American aviation companies is about to start experimental commercial flights from this country to China. Wake island lies 2,320 miles almost due west from Hawaii, and almost directly north of the Marshall islands which Japan took from Germany during the war. It is reported, in the encyclopedia, to be uninhabited. Why inhabit it now with American sailors? Or why seize on this as the time to start immensely expensive and economically absurd flights from America to the far east? Is it claimed that these moves have nothing to do with preparations for war in the western Pacific? It would be hard to persuade a Japanese that they haven't. And why try to fool ourselves about them? Developments of this sort *are* moves to get the navy and the air forces ready for war on the other side of the Pacific.

The League Would Outlaw Paraguay

PUBLIC opinion in the United States is quite unable to make up its mind as to the rights and wrongs in the Chaco fighting, if there are any rights and wrongs. It is equally unable to reach any firm conclusions regarding the proposals which the League of Nations is making for settling the conflicting claims of Bolivia and Paraguay. But it is instinctively sure that the plan, approved by the league's committee last week, to force Paraguay to accept league mediation by clapping down an arms embargo on her while encouraging the shipment of arms to her opponent, is a bad plan. The origins of the quarrel over the Chaco, the reasons why war started, and the reasons for the defeat of the many efforts which have been made to stop the fighting—such matters are all too hazy to Americans to have any influence on their attitude toward the fighting. When it was proposed to place an embargo on war shipments to both sides, in order to strangle the war by cutting off supplies, American opinion favored the idea, and congress soon passed the necessary resolution. But when it comes to picking out one party as the "aggressor," and applying league sanctions under the covenant in an effort to insure victory to the other side, then America balks. Americans have no reason to believe

that Paraguay is any more an aggressor than Bolivia. To be sure, Paraguay is refusing to accept the league's mediation just now, but Paraguay happens at this juncture to be winning, and the record has consistently been that whichever nation was winning showed no interest in proffered mediation. Moreover, Mr. Baruch has recently given the United States (and the world) a lecture on the value of Bolivian tin to the munitions makers, and there have long been suspicions that the prolongation of the war might not be entirely unconnected with the control of the oil regions which Paraguay seems to be on the verge of capturing. No, if this is the way league machinery works to pick an aggressor and visit on him the punishment of an outlaw-state, we want none of it.

Mexican Bishops Attack Socialism

SO LONG as the Mexican government maintains the policy of making its system of public education anti-religious and forbidding the existence of private schools in which religion is recognized and taught, there will be and ought to be a conflict between the state and the churches. In that conflict the Roman Catholic church will have the largest part, on the side of religion, because it has most adherents and because it is the object of the most direct attack; and it is the object of the most direct attack because it has been most closely associated with those things which the revolutionary government considers contrary to the welfare of the people—namely, popular ignorance, superstition, and priestly domination over the thought and life of the nation. Within the past few days important pronunciamentos have been issued on both sides. The apostolic delegate to Mexico, now in exile at San Antonio, Texas, and the archbishop of Mexico have put forth renewed denunciations of socialism and socialistic education and instructions to all the faithful to have nothing to do with either. The minister of education denounces the sale of indulgences and "dominion over consciences by anachronistic dogmas" and affirms the purpose of the schools to "combat material and spiritual oligarchies by educational knowledge." The lines of the conflict are sharply drawn, but they are not drawn in the right place. For the government to make a fight on religion and upon everything that the enlightened and emancipated can call "superstition" is to attempt a totalitarianism which can end only in disaster. And for the church to underwrite a blanket condemnation of socialism and stake its whole case on the maintenance of the economic system under which the vast majority of the Mexican people have lived in abject poverty is to tie a millstone about its own neck.

Romance and Conflict In Filmland

EVERY good dramatic plot needs an element of conflict and an element of romance. The scenario for the drama which the movies themselves are playing—but not filming—in their struggle to escape social control now has both. Mr. Hays' office professes to be on the most pleasant terms with the administration, but the movie trade papers cite several points of tension. The government has won an initial victory at St. Louis in an action against leaders in the film industry for conspiracy to evade and violate the federal antitrust laws. It is widely rumored that this is only preliminary to a much more sweeping campaign to be initiated at Hollywood. The administration is reported to be still not satisfied with the motion picture code. Criticism of block-booking continues in increasing volume and intensity, and is likely to break out at any moment in the form of the introduction of restrictive legislation. It has even been given out (by Variety), not as a known fact but as a current rumor, that "the Roosevelt administration is after the scalp of Will Hays and wishes to put a prominent democrat into his post." And then—Mr. John Boettiger, until recently a member of the Chicago Tribune's Washington staff and a known friend of the President, resigned his journalistic job and was appointed three weeks ago as Mr. Hays' assistant. And then—last week Mr. Boettiger married Mr. Roosevelt's daughter, Mrs. Anna Dall. These last mentioned items may have no relation to those preceding. The wedding was a great surprise. Probably Mr. Hays did not know that it was contemplated when he made Mr. Boettiger his assistant—though Variety knew about it two weeks in advance. Probably the whole thing is pure coincidence. At most, there is only circumstantial evidence to show that Mr. Hays was seeking a friend at court by taking the President's prospective son-in-law into his office. But on less evidence men have been hung.

American Jewry In Debate

ONE of the persistent illusions, used effectively by Hitler and similar breeders of race hatred, concerns the machinations of a "united Jewry" against the welfare of the rest of mankind. It is strange how the idea persists, since there are few communities which seem more incapable of unity, or which pursue their conflicting opinions with more ferocity, than the Jews. At the present time the Hebrews of the United States are involved in a typical debate over policy, and if there are nazi propagandists who are looking for new anti-semitic material all they will have to do will be to read what each side in the conflict is saying about the other. The current bone of contention is the proposal to hold a Jewish world congress. This is a project dear to the heart of Dr. Stephen S. Wise, and supported with all the vigor of that famous orator. Dr. Wise believes that a permanent world congress of representative Jews would be able to bring effective pressure to bear on governments to protect the rights of Jewish minorities, now threatened in many parts of Europe and destroyed in Germany. Against Dr. Wise are ranged such a body as the American Jewish committee, such an organ as the American Hebrew, and many of the most distinguished individual Jews in the United States. This group argues that a world congress would lend

XUM

verisimilitude to the prophecies of those who foresee the formation of a Jewish superstate, and would play into the hands of troublemakers such as disseminate the forged "Protocols of the Elders of Zion." Without wanting to be drawn too deeply into a question which the Jews of America will have to settle for themselves, we nevertheless must admit that the arguments against the wisdom of Dr. Wise's proposal seem to us very weighty. And we are sure that Dr. Wise was mistaken when, in the ardor of defending his proposal for a world Jewish organization, he told his New York congregation that the differences between Jew and gentile "are ethnical, inevitable and eternal."

Stalin 'Liquidates' His Last Opposition

THE outcome of the trials of Zinoviev, Kamenev and their co-defendants clears up the last question as to what has recently been happening in Russia. Although these trials, like the others held since the assassination of Kirov, were secret, with the accused denied either counsel or the right of appeal, the soviet authorities began by broadcasting to all Russia abject confessions in which the doomed men pleaded guilty to the charge of conspiracy against the Stalin government. Assuming that these confessions were genuine —and assumption is required in the absence of all confirmatory evidence—what did Russians who had witnessed the ruthless execution of 117 other persons have a right to expect? Certainly nothing less than the death penalty, for no public evidence whatever had been adduced of conspiratorial activities on the part of many of those already killed. Yet no such penalty was imposed. On the contrary, these confessed plotters were merely given terms of exile, ranging from the ten years meted out to Zinoviev to four and five years for most of the rest. What this means is that the first savage reprisals for Kirov's death have sufficed to consolidate Stalin's power, while the later trials have been used as a means of sweeping Russia clear of his last opposition within the communist ranks. Zinoviev, former head of the third international, and Kamenev, former head of the Moscow soviet, remained potentially dangerous to Stalin's absolute personal dictatorship, even though they had been disciplined at the time of the expulsion of Trotsky. But now that they have been exiled the last whisper of dissent within the party has been silenced. The resulting picture, however, is scarcely attractive to any to whom the word "liberty" has an appealing sound.

The King Gordon Case (Still Continued)

PROFESSOR KING GORDON is again teaching Christian social ethics in Montreal. This is the latest development in this famous case, and comes as a result of the refusal of a group of distinguished Canadians to be defeated by the stubbornness of a reactionary university board or to be cajoled by the adoption of empty resolutions in the subexecutive of the general council of the United Church of Canada. Readers who have followed the case as it has been reported in these pages know that the church authorities finally tried to dispose of it by adopting a statement which put the church on record as upholding freedom of speech, but which left King Gordon without a chair from which to go on teaching. An unofficial committee has now been formed, however, which sees that the most immediate issue is to put Professor Gordon back to lecturing, and in the city where reactionary interests have sought to silence him. Accordingly, three series of lectures, to be delivered by Mr. Gordon in Strathcona hall, 772 Sherbrooke street west, Montreal, are announced. An evening series, designed for the general public, is considering "Some Problems in Social Reconstruction." A Tuesday morning series for ministers deals with "The Church and Social Reconstruction." And courses for university students treat "Christian Social Ethics," "Modern Social Movements," and "Current Events." A registration fee of a dollar is charged for each course. When the courses announced are concluded there will be, if sufficient support is forthcoming, others in the same general fields. Such an outcome as this to the effort to muzzle a prophetic teacher is far from satisfying. But there is encouragement in this rallying of determined individuals to maintain the ministry of a threatened teacher. And it may be that this method which has been used to assert academic liberty in Montreal will have to be copied elsewhere.

We Need Works As Well As Faith

AN ABLE and eloquent pastor urges the primary necessity of individual commitment to the will of God and guidance into the life of perfect purity and love, arguing that all changes in political policies and social processes are futile until this inner regeneration is accomplished. At the same time, report comes that the pastor's church has dismissed its director of education on the excuse of economy, while the pastor himself continues to enjoy a more than ample salary substantially unimpaired. An eminent ecclesiastic goes on the air with the proclamation that "man is impotent" in the present economic and social difficulties, that schemes of social readjustment and laws to control this or that and politically directed programs of amelioration are all doomed to disastrous failure, and that all man needs is to find God. There must have been pious Christians of this sort as early as the first century, and James must have had them in mind when he wrote: "Show me thy faith without thy works and I will show thee my faith by my works." Personal piety is an excellent, even an indispensable, thing; even the pragmatic James did not disparage it. But the combination of professed—even sincerely professed—love toward God and man and a laissez faire policy in regard to social arrangements which are entirely subject to human control and are absolutely essential to human welfare, has never contributed much to the betterment of conditions on earth. Just now, with poverty stalking

XUM

the streets, crime lurking in the alleys, and greed still ruling in the high places of business and finance, about the last thing man needs to be told is that he is "impotent" to do anything about it. Man is responsible for the mess he has made of his common life, and his need to have the responsibility for building a better world placed squarely on his own shoulders is coordinate with his need to recognize his dependence upon the power of God. Social health and economic justice do not come automatically or without the energetic exercise of intelligence—even to the pious.

Can Industry Carry the Load?

IN his heroic efforts to reform the capitalistic system, Mr. Roosevelt is laying enormous burdens on industry. This is well. The test of any economic system is whether it can carry these burdens. If capitalism can carry them it will be hard to displace that system by any other. If capitalism breaks down under the new burdens that the new deal is beginning to lay upon it, it will surely give place to another system. It is certain that we have reached a place in economic development where a decent, yes, a comfortable, standard of living is possible for every human being in America, whatever the case may be in other countries. And the determination to secure this standard of living has taken deep hold of the mind of all but a small minority of the population. This is the true explanation of the vote at last November's election. The people believe that Mr. Roosevelt and his party are working at the task of bringing about fundamental reforms of the economic system and they are willing to exercise patience while he explores the possibilities and makes the necessary experiments.

Mr. Roosevelt's experiment begins with the general thesis that industry must carry a *social* load—that is, it must do more than make profits for its owners and managers and a precarious living for a certain percentage of its workers. It must take care of *all* the workers. If they are employed, they must be paid decent wages. If they cannot find employment, industry must nevertheless support them—by employment insurance or by a job on public works. If they are unemployable—too old, industry must provide them pensions; ill, industry in the form of taxes (state and local) must provide them direct aid. In principle, what Mr. Roosevelt is moving toward is an economic system in which the whole population is loaded upon the shoulders of productive industry and supported by it—the old and the young, the sick and the well, the owners and the workers, the employed and the unemployed.

That is what an economic system is for. An economic system is the kitchen department of the national household. A kitchen that provided for some members of the family and not for others, or that provided a glut of food for the "head" of the house while some of the children had to live on the crumbs that fell from his plate, would be no worse than the type of national economy under which we have been living hitherto. There has always been an excuse, of a sort, for the disparity with which our economy has provided for the livelihood of the people. This excuse was that there are not enough goods to go around, and perhaps we can more rapidly increase the supply by allying the productive process with the greedy desires of men; men will work harder and produce more if they are lured by great prizes in the form of profits. Whatever was true in the past, we have reached a point where that general system is under radical challenge.

In the first place, science and invention have so vastly increased the productive power of industry that it is no longer true that there is not enough to go around. There is enough and to spare—and an unlimited capacity for indefinite increase of economic goods. In the second place, the greed motive, it has been demonstrated, can no longer be guaranteed to work in the direction of increasing production; it now works also in the direction of decreasing and even shutting down production. In a word, we have reached the place where it is sometimes more profitable not to produce than to produce, or to produce within limits rather than to produce up to capacity—profitable, that is, for those who own and control the productive mechanism. Thus the profit motive operates to throw vast numbers of the population off the back of the economic system and, inasmuch as there is no longer any free land or an open field of any sort not already occupied by the economic system, which they might enter and by their individual efforts wrest a livelihood from nature, they are left behind unemployed and helpless. There are twelve million such people in the United States today and their number is not decreasing.

Mr. Roosevelt came upon the scene just when this condition was beginning to be recognized as chronic. Under Mr. Hoover it was generally regarded as acute, but temporary; if nature were allowed to take her course, the illness would cure itself. But the general feeling now is that drastic measures, after the order of surgical operations, are necessary. Mr. Roosevelt shares this feeling. He seems to have set himself to reconstruct the economic system so that it may be made responsible for carrying the whole human burden. The unrestricted profit system was never willing to carry more than a part of this burden. Mr. Roosevelt, taking with him the children, the aged, the unemployed, the unemployable, goes to industry and says: You must take care of these along with the owners, the managers and the employed workers. But this is not all. He goes on to tell industry that it must observe certain rules in its operations—rules concerning maximum hours of work, minimum wages, competition within industries, relation of the selling price to the cost of production; it must also pay a heavy tax to support the government in its administration of the new system—the huge bureaucracy.

This is the load Mr. Roosevelt is laying upon the back of industry. We are stating it in terms of principle, not of concrete details. The actual "pension" is too small to be called "support." The "insurance" is only $15 a week at the maximum, and then only for sixteen weeks. The wage on public works will be below the

wage in private industry. But disregarding all these details, the *principle* is as we have stated it—the compelling of industry to bear the entire human load. That is a new thing in America. It is relatively a new thing in the world. That industry must be held responsible for carrying the whole human load—that is the essence of the modern gospel of social justice.

Can industry bear such a load? Is not Mr. Roosevelt demanding the impossible?

The answer is both yes and no. Mr. Roosevelt's demands are, we believe, impossible of realization within the limits of the privately-owned, profit-motivated economic system. His demands are not impossible if the nation applies its intelligence to the construction of an economic system which will give to every man that direct and responsible access to economic opportunity which the present system denies him. The answer depends upon the sort of system which the people choose.

One thing is sure, and the country has pretty well settled down to a recognition of it, namely, that there is no hope in going back to the old system of laissez faire capitalism. Communism and fascism, and even socialism, may leave one unpersuaded, but old-fashioned capitalism cannot so much as talk the language of the new time. These new economic systems lay a heavy tax upon our intelligence because they have to be judged by *a priori* theorizing. But capitalism makes no such demands upon our intelligence. We need only our memories and a minimum of reflection. Indeed, we need only ordinary bookkeeping intelligence. Turn to the account books of the golden age when prosperity was in its finest flower. Fortunately some volunteer bookkeepers have recently examined the records left by their predecessors in the period now almost forgotten—the golden age of 1929. One of their latest reports is that of the National Survey of Potential Products Capacity, a privately endowed organization which has just made its first statement. The most arresting revelation in that report is the fact that during our boom times we did not even have the minimum requirements of decent houses, adequate clothing, proper education, for the majority of our people. The average American did not have an adequate diet. We were, in the peak year of 1929, 33,000,000,000 pounds behind in our milk production, and as a result had to make up for it by eating 20,000,000,000 pounds of bread and other starches, whereas 6,500,000,000 pounds would have been enough if the national diet were properly balanced. The underfed American was short on clothes, too; he bought one suit a year and an overcoat every six years. Women had, on the average, a little over three dresses at a time, but bought only one suit every four years. Men, women and children together bought only three pairs of shoes every five years. This in the golden age of capitalism!

Why was our population so badly provided for in 1929? Was it because we had reached the limit of our industrial capacity—in which event we would, of course, have had slim pickings also under communism or socialism or any other system? Not at all. It was simply because our plant-owners were on a partial strike. They were sabotaging the works! During 1929 when they turned out 29,000,000 men's suits, they could have turned out 79,000,000. Their paltry 9,000,000 overcoats could have been 21,000,000. They were replacing our dwellings at a rate of only 1.5 per cent in 1929, which rate consigned each house to a lifetime of 70 years—many of the houses unfit for healthy habitation to begin with. Yet our mills could have given us enough material to build annually 1,550,000 new homes. In 1929 we were spending $3,723,000,000 for education when we ought to have spent $11,000,000,000. And since then we have dismissed 200,000 teachers, "locked out" of school 100,000 children and shortened the school terms of 1,025,000 others.

In 1929 our annual national income was "about $81,000,000,000 or $96,000,000,000 taken as monetary equivalent of goods and services produced." Yet with our plants, our knowledge, and our man power, we could have produced an annual income in excess of $135,000,000,000. This would be $1,125 for every man, woman and child, or between $4,500 and $5,000 for every family in the United States. Why then did we not do it? The reason was that the people who directed production would only produce so long as they saw profit ahead. They did not see sufficient profit, and they quit producing. Or they saw greater profit by curtailing production, and so they limited output. In a word, they struck.

They are still on strike. That is what constitutes the depression—the producers are on strike! What ground of hope has Mr. Roosevelt for expecting these same producers to start producing when by loading the whole human burden upon them he makes it all the harder to produce at a profit? The effect of Mr. Roosevelt's policy is to drive the profit-motive into hiding. The profit-motive is the goose that lays the golden egg—under capitalism. To load capitalistic industry with humane burdens is to smother its dynamic, which is profit.

But the national intelligence has developed past the point where it can ever again be satisfied with the depression of the 1920's which we used to call "prosperity." The fact that fifteen million people have signed the Townsend plan petition indicates that a new conception of prosperity is abroad. This conception is based upon the tremendous productive capacity of the country. Mr. Walter Lippmann calls the Townsend plan the *reductio ad absurdum* of utopianism. In this judgment we agree in so far as it is assumed that utopia is dependent upon a profit-motivated capitalistic order. But we prefer to call the Townsend plan the *reductio ad absurdum* of a profit-motivated economy. An industrial order with a vast productive capacity like ours which cannot provide a comfortable old age for its citizens is indeed absurd.

Mr. Roosevelt says he is trying to save capitalism. It is more likely that, by compelling it to bear the burden of social justice he is shattering capitalism. A profit-motivated capitalism cannot support such a burden. The roots and sap of that tree are selfishness and greed. Such a tree cannot bring forth the good fruit of social justice. Grapes do not spring from thorns nor figs from

thistles. The economy envisaged by Mr. Roosevelt is at bottom something essentially social and religious. Such an economy can grow only from the roots of social and humane cooperation.

The Road to Missionary Revival

AN ITEM in the news section of last week's issue told of the surprising attention attracted by the first public gathering of the newly launched Modern Missions movement. This movement, which seeks to carry on the work begun by the committee which has been publicizing the conclusions of the Laymen's foreign missions inquiry, held a luncheon in Chicago to inform church leaders, both clerical and lay, concerning its plans. So large was the response that the leaders of the movement seem to have been hard pressed to provide for all their unexpected guests. Our staff correspondent was even more impressed by the quality than by the size of the gathering. It was, his report insists, a company composed of "men of power and influence both in the churches and in the life of the city."

It has been so long since consideration of a missionary program could evoke a response of this kind that this inaugural gathering of the Modern Missions movement is naturally being interpreted as proof of a newly aroused support for the mission cause. When twice as many come to a discussion of missions as are invited, and when that number is composed of the church's leadership, does it not indicate that the period of lax support is ending and that a recovery of missionary enthusiasm is at hand? Unfortunately, no. There is little warrant for interpreting the response to this new organization's first invitation in any such fashion. The leaders who crowded to the Chicago meeting did so, not because their days of questioning have passed but because they still had questions to be answered. And those questions might have been compressed by almost any of the attendants at the Chicago gathering into this one: Does the launching of this Modern Missions movement mean that something is happening, or is about to happen, inside the missionary enterprise which will actually put an end to the outworn missionary order?

More than two years have passed since "Rethinking Missions" ended, for hosts of devoted Christians, the possibility of further support for the sort of missions which had been inherited from the period of western imperialist aggrandizement. Hard on the heels of that temperate yet searching analysis of the missionary enterprise, as the commission led by Professor Hocking had observed it, came the seven volumes of detailed factual evidence gathered by the fact-finders' groups in the principal countries of the orient. The very bitterness with which the laymen's report was assailed in some quarters, coupled with the obvious anxiety of certain missionary organizations to evade its discussion, have served to deepen in the minds of great numbers of thoughtful ministers and laymen a sense of the importance of the issues involved.

This is not to say that all these ministers and laymen have made a careful study of the entire laymen's report, and its supporting material, or have arrived at complete concurrence in its recommendations. But a larger number have done so than is generally appreciated. The committee which undertook to pass on the principal conclusions of the laymen's commission to nearly fifty of the principal cities of the nation did its work well. Widespread discussion in the secular as well as the church press helped greatly. And the result at the present juncture—the opening of 1935—is that while only a small fraction of American church leadership would claim to be competent to discuss the laymen's report in all its phases, a large and influential group have arrived at certain simple but fundamental conclusions. These may be summarized as a belief that the need had been shown for a new study of missions, to establish not only the validity of the total enterprise, but also the worth of its specific projects; and a belief that it is possible to distinguish between projects which are contributing to the sum of world brotherhood and spiritual vitality and those which are failing to make such a contribution.

Yet with all that has happened since the laymen's report was first presented, its recommendations for applying new standards of judgment to the missionary enterprise have hardly been carried beyond the point where the *possibility* of such an application has been established. That is, to be sure, a necessary first test, and it may be persuasively argued that two years have not been too long to give to clearing up this initial requirement in a matter of such consequence. Nevertheless, it leaves still unanswered the question as to whether, in the actual carrying on of missionary work, such concentration on constructive enterprises as the laymen's report called for will take place. The question for great numbers of thoughtful Christians, in other words, is no longer, *Can* it be done? It is rather, *Will* it be done? And the reason why Chicago witnessed such an unprecedented turnout of church leaders was simply because of their hope that they might begin to find some answer to that second question.

Frankly, we believe that most of those who attended the Modern Missions movement's initial public gathering must have been disappointed. Not in the meeting itself, for we have no doubt that the speeches of Mr. Albert L. Scott and the others who were on the program were of the highest caliber. But disappointment was inevitable because it is as yet impossible to answer the question which now requires an answer. *Will* it be done? Will the churches, through their denominational and interdenominational agencies, actually put into effect the tests of value which the laymen's report has shown are needed and available? Will something actually *happen* inside the missionary enterprise? Or will the boards go on trying to perpetuate the conditions against which the best thought of the churches has revolted? No man can answer those questions as yet. Because this is so, the attitude of a large

XUM

proportion of the church toward the missionary enterprise remains tentative.

The greatest encouragement which must have come to those at the Chicago gathering grows out of the evidence which the meeting itself supplied that the effort to bring changes to pass will not be dropped unless and until it has been definitely proved hopeless. The organization of the Modern Missions movement was only one portion of this evidence. Even more significance attached to the publication, almost simultaneously with the meeting, of a first list of about thirty missionary enterprises which were considered to measure up to the standards proposed by the laymen's commission. All these were enterprises now under way, administered by existing mission boards, and some of them administered by boards with a conservative theological outlook.

This is progress in the right direction. It is a first promise that the immense labor which has gone into the preparation and publicizing of the laymen's report may issue in a definite advance for the missionary forces. It is not, let it be noted, a promise of any coming competition with the boards. There is no faintest hint of any intention to interfere in the administration of mission enterprises, or to set up any rivals to the enterprises now under way. But it is the first foreshadowing that, in this Modern Missions movement, there may be developed a new function which will bring immense reinforcement to the work which the boards administer. Here is the promise that an independent agency, prejudiced only in its favorable conviction regarding the validity of Christian missions, but standing outside the obvious embarrassments of administrative responsibility, may now apply the "yardstick"—to use a contemporary expression—of the laymen's conclusions to the specific enterprises which make up the missionary total, and then lay before the Christian public their sympathetic but objective findings.

Such experience as the Modern Missions movement has so far had indicates that the boards do not welcome this development. It is reported that, out of the 67 boards which were asked to cooperate in the preparation of this first list of approved projects, only five consented. (These are understood to be the American board, the Northern Baptist board together with the Northern Baptist women's society, and the international committee and foreign division of the Y.M.C.A.) The reasons for such hesitation are manifest. Incomplete as the first list of projects was declared to be, the eventual coming of a day when all missionary enterprises will either stand on the approved list of this undenominational board of review or be conspicuously absent from it, naturally fills the board administrator's mind with misgivings. For it must be remembered that the laymen's commission left little reason to hope that as much as half of the present missionary enterprise would prove worthy of such endorsement.

Yet further reflection may lead to a change in the attitude of the boards. What they confront in this new development is not a threat but a glorious promise. Here for the first time the signpost points to the road of a genuine missionary revival. For this is *the* hour for this new method of appeal to the Christian conscience. Thoughtful men of all theological camps view with constantly deepening apprehension the fatal lack of understanding and fellowship which is developing between west and east. Nowhere is this sense of moral responsibility deeper than among American Christians, millions of whom are burdened to the depths of their souls as evidence accumulates of the power of the forces which are operating to precipitate this nation into an oriental war. Not in a generation, therefore, has there been a time when a missionary enterprise conclusively certified as an effective agent in binding the nations together at the level of their deepest aspirations and emotions could turn to the churches of America with such overwhelming moral compulsion behind its appeal for support.

That is precisely what the Modern Missions movement can do, and what the publication of its first list of approved enterprises promises that it will do—if the churches and their boards will let it. In an hour when west and east alike seem slipping toward the horror of mutual slaughter, here is the opening of a way by which soul-stirred Christians may put their resources behind specific enterprises which are proving their ability, in the words of the laymen's report, "to seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world."

Will the boards make this contribution possible? Will they allow this revival of a sense of missionary compulsion to take place? Obviously, unless more than five of them are ready to cooperate the prospect is hopeless. We believe, however, that if the Modern Missions movement makes the plan and the promise of its new contribution to the missionary cause plain to all the churches, their members will see to it that many more than five boards respond. For it is missionary revival which is here offered. With it is linked the making of a positive contribution to the maintenance of world peace. The two together form an opportunity and a responsibility which the churches dare not deny.

England in Retrospect

OF frowning castles I have seen a score;
In vast cathedrals I have stood in awe.
A thousand works of art without a flaw
Have overwhelmed me with their subtle lore.
In fabled rivers I have plunged the oar,
From towering hills have seen a strange new world,
Weird tales have heard of kings abruptly hurled
From ancient thrones, to die in royal gore.
Where poets pondered I have bowed the knee;
By statesmen's tombs have learned old England's power;
And I have felt this very day and hour—
In London, where the heart of empire beats.
And I have turned—how oft! with joy to see
The bright-faced children on the English streets.

THOMAS CURTIS CLARK.

Marx, Barth and Israel's Prophets

By Reinhold Niebuhr

WE HEAR much today about two types of dialectic thinking, dialectic materialism and dialectic theology; about the securalized religion of which Karl Marx is the author and the extreme reaction to it associated with the name of Karl Barth. Both of them are derivatives of a much older dialectic —that of the Hebrew prophets. Marxism is a secularized version of the prophetic interpretation of history, and Barthianism is a highly sophisticated version of the religious thought which insists upon the absolute transcendence of God. In the one case, the prophetic idea of God as working in history and giving it meaning is reduced to the idea of a logic in history which works toward the final establishment of an ideal society not totally dissimilar from the messianic kingdom of prophetic dreams. In the other case, it is denied that God works in history; the world of human history is a chaotic and meaningless thing until it is illumined by the incarnation; since all human actions fall short of the perfection of God it is denied that human actions can in any sense be instruments of God; the hope of a better world in prophetic eschatology is transmuted into a consistent otherworldliness which simply promises doom for man and all his works, as far as man is a creature of nature.

In both of these types of dialectic thinking, the true dialectic of Hebrew prophecy and the gospels is destroyed. The significant fact about Hebrew thought is that it neither lifts God completely above history nor identifies him with historical processes. It is, in short, neither pantheistic nor dualistic, as all Greek thought inclines to be. The God of Jewish prophecy is a transcendent God. Before him "the nations are as a drop of the bucket, as small dust in the balances—it is he that sitteth on the circles of the earth and the inhabitants are as grasshoppers before him." The idea of the transcendence of God is perhaps most beautifully and adequately expressed in Isaiah 40.

The Prophets' God

The idea of God's transcendence seems to have been arrived at in Hebrew thought through ethical insights. The prophets denied that God was limited to his chosen people or that he depended upon their pride and success for his glory. Faith in a completely transcendent God was, in other words, their victory over polytheism and tribalism. Since everything in history is partial, relative and imperfect, it follows that any God worthy of genuine adoration must transcend history. The God of the Hebrew prophets was transcendent as both the creator and the judge of the world, as both the ground of all existence and as its goal and end. Jewish prophecy thus rested upon the idea of creation (in which God is both distinguished from and related to the world) and it made religion dynamic by seeing the will of God not only as the ground of existence but as its ultimate fulfilment.

For the Hebrew prophets this transcendence of God never meant that the world of historic existence was meaningless or sinful as such, and that the realm of meaning and goodness was above the world. The transcendent God worked in history, and the prophets pointed out how he worked. Evil and injustice would be destroyed and good would be established. History was a constant revelation of both the judgment and the mercy of God. The insistence of modern ethical naturalism that history is meaningful, and the whole liberal idea of progress, is an essentially Hebrew concept revived to counteract the dualism of Christian orthodoxy.

The Religious Realism of Marx

But at one significant point it failed to achieve the depths of Hebrew prophecy. Its logic of history was a simple logic and not a dialectic. It saw history as a realm of creativity, but not of judgment. In its appreciation of the fact of judgment and catastrophe in history, Marxism is undoubtedly closer to the genius of Hebrew prophecy than liberalism, either secular or religious. The idea of Marxism that unjust civilizations will destroy themselves is, in fact, a secularized version of the prophecies of doom in which the Old Testament abounds.

The Marxians pride themselves upon their scientific realism by which they claim to have arrived at this knowledge. But such knowledge is the product of religious rather than scientific realism. It is only because life is moral and men feel that an unjust civilization ought not to survive that the scientific evidence can be finally adduced that it will not survive. But on the other hand, the prophets were too realistic to share the illusion of modern rationalism that men would desist from evil once they had discovered it. They knew that evil must sometimes destroy itself in a terrible catastrophe before men will cease from their rebellion against God and his laws of justice. This pessimism is obvious in the words of Isaiah: "Make the heart of this people fat and their ears heavy—and I said, O Lord how long, and he answered until their cities are wasted and without an inhabitant." In this pessimistic analysis of the stubbornness of human egoism and sin modern radicalism is, again, much closer to the prophets than most of our modern religion.

The mercies of God, for both the prophets and Jesus, were also revealed in nature and history and were not, as in later Christian orthodoxy, revealed purely in supernatural acts. Jesus pointed to the impartiality of nature, "which visits with equalest apportionment of ill, both good and bad alike," as a revelation of God's mercy; and the prophets pointed to the slowness of historical processes as an evidence of the longsuffering of God. He destroys evil but he "is slow to anger and plenteous in mercy." There is always chance for repentance, though the prophets realized that men do not usually avail themselves of the chance.

XUM

The prophetic insistence upon the meaningfulness of human history is a natural consequence of the Jewish conception of the unity of body and soul. There is no suggestion in Hebrew thought of a good mind and an evil body, an idea which is the bane of all Greek ethics. Greek thought may begin with the naturalism of Aristotle but even in it the highest ethical attitude is the rational contemplation of pure being, which is a form of rational existence, transcending the historical world. The dualism of Plotinus and neo-Platonism is thus implicit in the naturalism of Aristotle and invariably works itself out. In this connection the difference between the love doctrines of the stoics and of Jesus is significant. For the stoics, the perfection of love is a rational achievement from which all emotions of pity have been subtracted. In Jesus, love is the achievement of the total psyche. There is in genuine prophetic ethics no moral distinction between emotion and reason or between body and mind. For this reason the Jews never had a doctrine of the immortality of the soul, but only a hope of resurrection.

Prophetic Rejection of Dualism

It is clear, therefore, that where modern naturalism protests against the dualism and idealism of Greek thought and Christian orthodoxy, it is in line with prophetic thought. It seems to be equally clear that the unqualified distinction in Barthian thought between the finite and the infinite is a heresy from the standpoint of prophetic religion and that, in spite of important distinctions, it really falls into the errors of neo-Platonic dualism.

On the other hand, the strong insistence in prophetic thought on the transcendence of God distinguishes it from all forms of modern naturalism, whether liberal or radical. For it, historic reality is never self-explanatory or self-sufficient. Both the ground and the goal of historic existence lie beyond itself. The weightiest ethical consequences flow from this emphasis. It is never able to make an unqualified affirmation of the ultimate moral significance of any movement in history. It cannot, as democratic idealism did, identify the democratic movement with the kingdom of God. Neither can it, as modern radical Christianity does, identify the kingdom of God with socialism. The kingdom of God, the final ideal, is always beyond history. What is in history is always partial to specific interests and tainted by sin.

A stronger hold on prophetic essentials would have saved liberal Christianity from committing the error of identifying bourgeois democracy with the ethics of the sermon on the mount. Religious knowledge often anticipates the knowledge gained by painful experience. Through many disappointments and disillusionments we are now discovering to what degree the democratic movement was the instrument of middle class interests and perspectives. A genuine prophetic religion would know that *a priori*. In the same way modern radical Christians incline to an identification of the kingdom of God with socialism. Some of them persist in regarding Russia as a paradise long after it is apparent that, no matter what the genuine achievements of Russian communism, the ideal society is being relativized there by the inertia of history and the necessities of politics.

The Relativity of History

It is this relative and imperfect character of every historical movement and achievement which persuades the dialectic theologians to counsel Christians to abstain from politics as Christians, though of course they recognize the necessity of acting in an imperfect world. The dialectic materialist thinks it is possible to affirm the proletarian movement as an absolute in history. The dialectic theologian is unable to affirm anything in history as really good. But the moral defeatism of his perfectionism is as foreign to prophetic religion as is the utopianism of orthodox Marxism. In prophetic religion there is a more genuine dialectic in which the movements of history are in one moment the instruments of God and in the next come under his condemnation. Thus Babylon and the king of the Medes are regarded by the prophets as the instruments of vengeance in God's hands. But that does not mean that they are better than others and that they will not be cut down in time. They pronounce doom upon Babylon as well as upon Israel. Their attitude toward Israel is perhaps the perfect illustration of this dialectic. They do not deny that Israel has a special mission from God ("You only have I chosen"). But this same Israel stands under the judgment of God and must not make pretensions. God's hands are in the destiny of the Ethiopians, the Syrians and the Egyptians as well as in the history of Israel. John the Baptist warns his contemporaries, when he finds them complacent in their sense of destiny, that God is able to raise up children of Abraham from the stones.

This interpretation of ancient history has a very direct relevance to modern social problems. The Dutch and other Calvinists were not wrong in affirming the democratic movement as against monarchical reaction. Democracy was in its day an instrument of God. It was modern liberal Christianity which was wrong (having lost faith in the transcendent God) in making an easy moralistic identification of democracy and the kingdom of God, without a religious reservation. Modern radical Christians are not wrong in affirming the fateful mission of the victims of injustice in our present civilization. The prophets and Jesus blessed the poor, not because they were morally superior as individuals to the privileged, but because they are by virtue of their position in society the forces of progress and creativity in it.

Change Comes From Below

The privileged classes of society form an "upper crust." This phrase is literally accurate. It is a crust they form. No matter how good privileged people may be, they will be inclined to defend their interests and with it the old society which guarantees and preserves them. The destructive and constructive force must come from below. Any religion which, in its perfectionism, wipes out this insight and destroys all criteria for the religious evaluation of political movements will

XUM

become, for all of its talk of perfection, an instrument of the classes which are afraid of social change. If we live in a society which is unable to establish justice (as I think we do), it becomes a Christian duty to seek a just society and to appreciate the fateful mission of those whose hunger will create that society more than it will be created by our ideals. That is our duty, even if we know as Christians that human egoism and collective will-to-power will reduce the justice actually achieved by every new society to something less than perfect justice.

A Christian socialism in our day could find an adequate theology and an adequate political strategy by a return to the dialectic of prophetic religion. If it fails in that, the Christian religion will on the one hand become a little conventicle of dualists who find human history meaningless and historic crises irrelevant to the real meaning of human life; on the other hand it will capitulate to a secularized radicalism and to naturalistic substitutes for religion. These will have vigor and social energy and they will undoubtedly succeed in the long run in establishing a new society. It will probably be a better society than the one in which we now live. But it will not be just as it might be if it is established by fanatics who have no idea how relative all human ideals are. Utopianism is the perennial disease of all naturalism. In one moment naturalism protests against God and in the next it exalts some movement in history into its God. It is thus not only subject to perpetual disillusionment but tempted to perennial self-righteousness and to the cruelty which flows from all self-righteousness.

It is idle to hope that, even at best, a prophetic religion could completely stem the tides of dualistic otherworldliness on the one hand, and of naturalistic utopianism on the other. But it is still possible to create and, above all, to reclaim a prophetic religion which will influence the destiny of our era and fall into neither defeatism nor into the illusions which ultimately beget despair.

A Dictatorship That Works

By Muriel Lester

EVERYBODY is thinking about dictatorships. People have grown weary of discussion, argument and theorizing, distrustful of their own mental processes, eager to act, to do something. Many are glad to give up thinking and to throw in their lot with hosts of others in absolute subservience to some self-confident leader who promises deliverance in return for unquestioning devotion.

As soon as they have taken this step, a sense of elation possesses them. They are released from the burden of individual responsibility. It is no longer incumbent on them to think. They are no more the harassed captains of their souls, the ineffective masters of their fate. They are content at last, ready to live or die, or kill, or dig, or organize, or teach. Nothing comes amiss to them now that all they have to do is to obey and obey blindly.

Why Don't We Want the Alarm Clock?

A great English scientist declared that if by some means a man could be furnished with a sort of moral alarm clock which could be wound up each day and relied on unfailingly to point out what one ought and what one ought not to do, he would close with the offer immediately. Most of us, I imagine, would refuse the offer. Is that due to our ignorance? Is this freedom that we cling to so jealously worth preserving? Does it get us anywhere?

Brilliant intellectuals were leading us to the verge of moral bankruptcy. Defeatism, cynicism and bitterness had poisoned the source of joy, paralyzed the nerve of effort. They had championed freedom for the ego. They had cast off all idea of discipline, of sacrifice. They were free of all that—free to face their own despair. It is in reaction against this barren freedom that thousands of young people now seem to be immolating themselves on the altar of dictatorship. Presently the necessity of freedom will be discovered again and a reaction from dictatorship will set in. It is a pity that we alternate so regularly between these two unpleasant positions—but mankind seems to find it hard to abolish this tendency. The vicious circle is singularly ubiquitous in every department of life.

A Way Out of Bondage

Is it perhaps the destiny of us Christians to show the world how to thrust a way through and out of this encircling bondage? We were told we should "know the truth and the truth should set us free." Truth is often best expressed by a paradox.

> Make me a captive, Lord,
> And then I shall be free;
> Force me to render up my sword,
> And I shall conqueror be.

Most of us discover, sooner or later, what Jesus meant when he said that whoever tried to save his life would lose it, and whoever was willing to throw away his life for the sake of his teaching, would find out what life was, abundant life, the life that lasts.

God's ways are obviously better than ours. His art is greater, his science less fumbling, his wisdom broader. He also knows us rather better than we know ourselves. This knowledge of us must satisfy his infinitely more subtle sense of humor. He understands our jaded moods, our dissatisfaction with ourselves. This, at any rate, can never surprise him. It is his spirit in us that makes us feel nauseated with our own feeble pettiness. It is his own creative urge in us that

XUM

makes us rebel against religion when the only religion we come across is conventionalized, capitalized and nationalized.

Losing to Find

So long as our feeling toward our mother is still instinctive, childish, almost automatic, we do not appreciate her other than as a person performing the functions of parenthood. But the day comes when we suddenly stop taking her for granted. We begin to doubt whether she is all wise, all powerful, even all good. Out of this period of surprised skepticism, we eventually emerge into a full, free, delighted fellowship with her, a relationship that lasts beyond the grave. So everyone must shed the conceptions of God that he appropriated from other people in his childhood before he can glory in him as the upholder of life in all creatures, the author of the blessed orderliness and reliability of nature, the cause of the rhythm of the heart of the universe, the fount of wisdom, the friend of man, the understanding one, the helper.

It is not easy to find God when one is soaking in bitterness. Neither can one who is a "nay-sayer" to life apprehend him. The clever writers who feel a lofty scorn toward most of the human race cannot possibly discover him. Those who divide up men and women into racial categories and choose which they shall honor and which they shall oppress cannot find God, though they may seek him carefully with tears. How could they by much searching find out God when he lives and dwells and has his being in that half of the race which they have put outside the pale? They put themselves outside the pale by that very process.

> The angels keep their ancient places;—
> Turn but a stone, and start a wing!
> 'Tis ye, 'tis your estrangéd faces
> That miss the many-splendored thing.

Of course, if we keep our heads turned away, we cannot see what is in front of us. If we are stiff-necked as well as haughty, our high-mindedness precludes us from discerning God in the clump of common grass, making a masterpiece out of it as Albert Dürer did. We have to keep our senses about us and we have to get up early in order to keep abreast with our study if it is God we want to find out about. Jesus used to get up and go out before the dawn. He walked on the hills encircling Nazareth where the tender-petaled crocuses that star those green slopes still manifest God as accurately as the skywide pageants of sunset and sunrise.

Finding God in Man

We come down from the altitude of our blessed solitude into the overcrowded life of city, school and home. But we need not get enmeshed and bedraggled by the ceaseless flux of things. Having once learned discernment we can recognize God wherever we go. The most unlikely people show him to us unconsciously, suddenly, shyly, by a word or a look; however much they have traduced him, defied or betrayed him, they have never been able to extinguish his spirit in their lives.

Man has sought out many inventions to torture, starve, and suffocate this essence of God within him. But it is always there, discernible to those who have the spirit of the seer. It is sometimes amusingly there, even annoyingly on occasions, when one would prefer to hate wholeheartedly, and cannot.

One needs practice to get into the habit of recognizing this all the time. The practice of the presence of God is as necessary as the daily musical scales and exercises which all of us must perform daily if we want to play or sing. A famous musician used to say that if he missed his practice for a single day, he noticed it; if for three days, the public began to feel something was wrong. There is a definite discipline to be gone through before one can master any art, whether of painting, verse-making or music-making. The artist yearns to get at reality, so his perception must be keen, his vision clear. Only by curbing his will and restraining his impulses, by forcing himself to learn the technique, can he achieve his purpose. So he subjects himself to the humblest and most menial tasks, humbles himself to detailed study of the rules laid down by those who have created something in the past. By this submission, this discipline, this apprenticeship he becomes free.

The Discipline of Worship

Worship is an art. It aims at the attainment of reality, at the achievement of perfect beauty and truth. As in other arts, those who have a natural aptitude for it can find pleasure without any very great trouble or difficulty, without too long an apprenticeship. But soon they find it is not enough merely to "pray when one feels like it." It's twenty-four hours a day that we must give to our art. Worship keeps us energetic about our Father's business. According to the laws of spiritual dynamics, if we wish to have the power to heal the sick, revive the weary, champion the oppressed, there is not even one half-hour in the week when we can call our souls our own. Rooted and grounded in God, we are like branches in the tree of life. If we are separated, like a torn-out branch, we quickly wither away, become unfruitful.

Peter and John were at the top of their form spiritually when they saw the wretched pauper begging at the temple gate. The whining of the professional beggar repels the normal citizen, but on this occasion, elated as they were after their new and glorious experience of God, they looked at him with new eyes. Moffatt's version reads: "Peter looked at him steadily, as did John; he said, Look at us." Something creative was in their very look. The man gradually realized he didn't want merely a penny. He wanted new life, this sort of life, their sort of life.

"Silver and gold have I none," announced Peter, "but what I have, I give to thee." The name of Jesus, the presence of Jesus, the word and the power of God, the creative fulness of life, perfect health, all these are to be had for the taking, by a beggar or by a prince, by you or by me. We are heirs of the beauty and the joy and the glory of the very universe. We must enter into our heritage, we who are awakened and alert. Human nature is a far finer thing than we have been

told. Each of us is much stronger than we have imagined. What we dimly perceive at our best moments is true for every humdrum day, if we care to live on that level. An initial effort of will is necessary. We must make the effort, even though we would rather not, because there are thousands all round us in every country, like Peter's poor cripple in the gutter, who have no idea there is any way out. Thousands in every country talk of war as inevitable, of poverty as unpreventable, of human nature as depraved. They think of themselves as pitiful weaklings and cling to their familiar and filthy beggars' rags as though there were something sacred in them. Someone has to wake them up, to challenge the old evil order, and show them that they too can build the kingdom.

Seven Weeks of Preparation

Peter and John had gone through a long period of strict discipline immediately prior to this. For seven weeks they, and all the apostles, had met every morning in an upper room, quietly and expectantly, waiting for something to happen. They didn't know what it would be but Jesus had promised that it would make all the difference to them. It was a long time to wait, much longer than they had expected. To turn up every morning, to keep quiet and have prayer, to wonder when the new power was coming to them was a stiff test. Probably they got on each other's nerves, too, sometimes. But they kept it up. Expectant and receptive, they waited fifty days, and then the thing happened. They found themselves new-made men. God's creative spirit enlightened them, empowered and emboldened them.

No wonder Peter and John saw something they had never seen before in that beggar.

The discipline of prayer touches life at every point. It makes autumn colors seem more fiery, a Bach prelude truer, Shakespeare's plays ever more satisfying. Prayer is learning to think like God, a bit of research work, the laboratory for which is all around us and open all the time. It necessitates imposing upon oneself the discipline of the scientist and the artist.

Yes, it seems as though the best way we can use our freedom is to give ourselves up to dictatorship, but not a dictatorship that contains in itself the seeds of its own decay; nor one that is imposed by a leader who announces as Mussolini has done, "I haven't a friend, and I cannot have one. First, because of my temperament, and second, because of the opinion I hold of my fellow men"; nor one that drives underground the passionate rebelliousness of its victims, segregating them whenever possible in concentration camps and sending the bill for their maintenance to their relatives each week until at last the bill for their coffin arrives; nor one that relegates truth-telling from its position as a hard-won principle, permitting man to have confidence in man, to a class weapon, a policy to be followed or ignored according to the need of the moment.

We are called to a greater thing, to the giving up of the narrow freedom of our self-will to gain the glorious liberty of the children of God.

This is the dictatorship that works.

Off to Another War

By Edwin T. Buehrer

THE American Legion is off to another war. This is not to be a war on foreign territory, to save the world for democracy. It is to be fought at home, and its purpose is to save America for 100 per cent Americanism. In a lengthy statement, echoing the carefully laid plans of the Miami convention, J. Ray Murphy, chairman of the national Americanism commission of the legion, declares "war on every 'ism' from communism to pacifism," and announces that this is to be the legion's major enterprise for 1935. Let me introduce a few excerpts from the original press release so that the legion, at this point, can speak for itself.

Communism

There is no question of politics in this campaign. . . . The American Legion has no politics but one creed—duty to God and country. In the darkness of economic depression, deadly enemies have poured into our country. . . . They are plotting the overthrow of this country by bloodshed and revolution. . . . The American people must be roused, and the American Legion has set that as its paramount duty.

Pacifism

Besides the enemies who come from foreign lands there are citizens born of this country whose preachments can be called by no other word but traitorous. In Sunday schools and day schools they are teaching American children that it is a disgrace to bear arms in defense of their country. . . . If they continue to teach such dangerous tenets they must take the consequences.

National Espionage

The American Legion makes no secret about its plans. . . . An Americanism chairman is being appointed from the rank and file of the legion in every congressional district, and in every county in the United States. . . . Each of these chairmen will have observers. . . . Meanwhile, all department commanders, adjutants and Americanism officers are making surveys to report to national headquarters in Indianapolis, full information. . . .

Schools

A separate survey of the extent of these influences and the activities of pacifists in American schools, colleges and universities is being pressed with determination. The great mass of American teachers are loyal, intelligent citizens. Those who are not must be driven from American classrooms.

Churches and Ministers

A small group within some churches, having access to important mediums of publicity, have stooped to traitorous utterances. . . . The frock of the ministry is no shield for disloyalty. . . . Whenever and wherever such disloyalty appears in a religious denomination, the legion proposes to mobilize its membership in that denomination to effectively eliminate those unpatriotic doctrines. There will be no temporizing.

XUM

These quotations suggest the nature of the program to which the legion proposes to commit its membership. Other objectives include: Internment camps for undesirable aliens, the abolition of all political rights now enjoyed by the communist party, the oath of allegiance for all school and college teachers, a program of mass education to acquaint American people with disloyal teachings, and the closing of the United States mails against all "subversive groups." The national commander gave the Americanism commission a vigorous send-off when, in his inaugural address, he said to the Miami convention: "There is room in this country for only one 'ism.' That is Americanism. Without equivocation or reservation, I say to you here and now that under my administration this American Legion is a sworn enemy of every other 'ism.' This is a declaration of war."

The Legion Feels Its Strength

Lest the reader be inclined to dismiss these statements as of a piece with others that have issued from legion headquarters, and of no greater importance, let him ponder a few simple observations:

1. The legion feels that it is now entering upon the most influential decade of its existence, and it has become conscious of great power. Most of its members are approaching middle age. Many of them have captured important political posts, and others find themselves well established in business and in the professions. They look with pride upon their record of army service, and look forward to the years just ahead when their influence on their country will be at flood tide. The time, they feel, has come to do important things.

2. The sharp antagonism between radical and conservative opinion must sooner or later come to a head. Radicalism has thus far enjoyed an amazing degree of tolerance, largely because it has never constituted a serious threat to the status quo. But issues are being drawn, and the tension is increasing. Political parties are moving left. Intellectuals, driven by the logic of events, have come to identify themselves with the lot of the disinherited. It is known that small, well-knit groups are proceeding in analytic fashion to formulate plans for a new social economy. Nor is it a secret that large numbers of other people, desperate and without hope, are gradually losing confidence in the old economic and political institutions, and becoming good prospects for membership in some radical group. It is thus that "we hear much loose talk about communism," and it is only to be expected that in such a process of revolutionary ferment there should arise a strong, reactionary organization to view with alarm, to issue a challenge, and to call a halt. That the American Legion should choose to play this rôle is no surprise to anyone familiar with its record.

3. The situation is similar with regard to pacifism. Ever since the war the pacifist note has been sounded with a rising crescendo. Many a pulpit has thundered forth its denunciation of the war maker. Pledge cards have been distributed, resolutions passed, editorials written, and petitions circulated. All this, like economic radicalism, has been tolerated, partly because it has seemed comparatively harmless and the possibility of war remote. But war talk has been stepped up a bit recently, militarism has been growing apace, and even the United States supreme court has accumulated a series of decisions not calculated to make the lot of the pacifist any easier in the future. Furthermore, pacifist talk has always irked the typical legionnaire. He was regarded as a hero back in 1917, and all references to the sins of war have seemed to him to imply a corresponding depreciation of the part he played then, and the honors that were accorded him.

Pacifists need not be shocked to find themselves bracketed with the communists as the chief enemies of all true Americanism. Communism, to be sure, preaches and practices the class war, but it regards this merely as a necessary stage in the process of changing a capitalistic into a socialistic society. In its generic sense, as also in its final consummation, communism implies brotherhood, and its philosophy looks forward to the classless society and the warless world. Communism and pacifism, therefore, agree completely in this, that international conflict, cutting across all issues in the present scheme of things, settles nothing, but unsettles everything, and thus renders one's participation purposeless and degrading.

It is not difficult to understand, then, the legion's determination to make heresy hunting its chief diversion for 1935. That it is touchy and intolerant, and its reactionary and obscurantist policies have been responsible for alienating such a group as, for example, the American Veterans association, that it is dominated by a small clique of professionals who do not truly represent its membership, that these leaders have failed completely to analyze the meaning of the words they fling about so hotly, and that their eloquence is nothing quite so much as misguided emotionalism—all this can be taken for granted, but it must also be taken into account.

The Legion and Fascism

Curiously enough, the legion has included fascism in its category of taboos. Some older comrade should be found to tell his fellow legionnaires something about the meaning of this word. Of all the "isms" this is undoubtedly the worst. Behind a barrage of patriotic pretensions it exalts one nation and race above another, and persecutes its best citizens for honest differences within their own thought and culture. It imposes a false uniformity of opinion with cruel and unbending discipline, and thus robs its people of that individualism without which freedom is a mockery. It is fascism, and not Americanism, which is the real opposite of socialism and communism.

But what is communism? What are its causes? How is it related to other forms of economic radicalism? Not a single word of wisdom issues from legion headquarters to throw light on those questions. Precisely how legion officials expect to cure their country of a disease which they have never undertaken to diagnose remains to be seen. Whatever faults may be charged against the communists, they at least offer a diagnosis and a prescription. They see the fatal con-

tradictions within a capitalistic society, and they give us no hope except on the basis of a complete reorganization. That they are able to bring numbers of intellectuals around to their point of view lends credence to their approach. And even a casual observer can understand how millions of our unfortunate fellow-citizens, crushed by poverty, and humiliated by the drastic changes to which they must now accustom themselves, may be driven, step by step, to embrace a philosophy of life which is admittedly revolutionary. In so doing they are simply giving expression to a healthy, human instinct, without which American institutions and traditions would not have been possible in the first place. Yet here comes the American Legion, gallantly offering to exterminate the symptoms of a deep disturbance, without giving any consideration whatever to underlying causes!

The Cure for Radicalism

The legion should not have to be told that the cure for radicalism can be effected only through an impartial study of the conditions that produce it. A war against the radicals, educated as they have become during this crisis, will only deepen their convictions, and steel them in their resistance. It will drive into their camps many hitherto friendly, but as yet unconverted, onlookers, and will give them first claim on the sympathies of all fair minded Americans. But worse still, a war on radicalism will be exactly to the liking of those beneficiaries of the status quo who are expecting to profit by its continuance. To aid and abet them is to become a willing pawn in their strategy of maintaining intact the system which has brought us to our present collapse.

Again, someone should tell legionnaires that the opposite of pacifism is not Americanism, but militarism; and that the true comrade-in-arms of their much vaunted 100 per cent Americanism is nationalism, and economic imperialism, and totalitarianism. Do the officials now dominating the policies of the legion want to assume responsibility for pushing our country down the road that leads to fascism, militarism and nationalism? They deny that such is their intent, but the nature of their program, and the tone of voice with which they have set out to seek its fulfilment, speak far more eloquently than do their denials.

It is difficult to believe that the membership of the American Legion, once it becomes fully aware of the implications of this program, will carry out its purposes to their logical conclusion. The entire scheme is reminiscent of the worst traditions of the Ku Klux klan. It is not worthy of the legion. It will not be a credit to those discerning members who held out against the recent bonus demands, it will not honor the memory of those comrades who died in France, and it will not vindicate the alleged purposes for which our country went to war. If the legion desires to render a genuine service to the American people, let it look beyond catchwords, and ponder seriously the significance of the deep issues with which our country's best thought will have to grapple. And let the leaders beware lest, in seeking to slay the dragon of radicalism, they cause more heads to grow than they will ever be able to destroy.

BOOKS

Treasures of the Orient

A Pageant of Asia. *By Kenneth Saunders. Oxford University Press, $5.00.*

A VALUABLE product of missionary effort is the sympathetic presentation of other cultures to us in the west. Professor Saunders has drawn upon a life of friendly scholarship in east and west to describe a significant portion of the world's culture: the life of the spirit in India, China and Japan, as expressed in religion, philosophy, literature and art. Abundant quotations from great thinkers and writers of the orient are the chief wealth of the volume, supplemented by well-printed pictures of art treasures. Wisely the author does not approach the recent century of confusion with the west, but contents himself in the already stupendous scope of "indigenous" achievement.

Space is allotted to the cultural great powers in the justifiable ratio of 5-5-3. Each people is then viewed chronologically in a treatment that leaves the effect of cultural snapshots connected by notes on general history. The effect is jerky; but because of the interest of the "shots" themselves, it is not unpleasing. Professor Saunders cannot be charged severely with the apparent lack of "the seamless web" that is history, for the vast reaches of time and variety that he covers are inherently difficult to present even in partial unities. Yet he might have learned more from the interpretative grasp of Grousset, as well as from the latter's thoroughness. Saunders still depends upon the "Histoire de l'Asie," which was displaced in 1929 by the superior "Histoire de l'Extrême-Orient."

The author is most at home in his sometime adopted land of India, and in the Buddhist materials which he has long studied. He has given generous weight to the Buddhist common element in the three cultures, while recognizing their stark differences. Though results of critical scholarship are frequently utilized, there are many specific items that falter under scrutiny. A damaging example is the important and difficult matter of the introduction of Buddhism into China. Within five pages we have first an unsubstantiated date of 217 B.C.; then an artificial tradition indicating a date of about 67 A.D., which seems to determine the main text while it is denied in a note; misleading impressions of rapid spread thenceforward; and no clear idea of the actual slight beginnings and progress of Buddhism, slow till the fifth century. Thus a significant cultural perspective is blurred for six hundred years. There are unsystematic citations of useful books; a select reading-list of translations would have been desirable. In fine, a useful product of appreciative study, with a subject and materials that should have made it great.

Eastern quotations speak for their cultures and for the book: "Let me be medicine to the sick, the friend of all, a very sweeper." "Without meditation, no insight." "All sufferings that befall my fellow-beings are my sufferings." "Why do good men love landscapes? They are an inexhaustible fount of life." "He who humbles himself should be saved; he who bends shall

be made straight; he who empties himself shall be filled." "Heaven abides and earth endures. For they live not unto themselves. The Sage puts himself last but is found in the front place."

Have others religious problems? Hear the Japanese diarist: "A scripture reciter should be handsome. . . . Ugliness may become a cause of sin: for then one's attention wanders"; and again, "The Buddhist Archbishop Henjo is excellent in form, but the truth is not in him. . . . The priest of Mount Uji, Kisen, is obscure; beginning and end lack connexion." The mystic referred to the Moslem theologians: "Come leave the pious to their piety, and get us to the Tavern of Reality." "To have mastered the five classics is not a sure road to amiability." "No sacred lore can save the hypocrite, though he may employ it craftily, from hell; when his end comes, his pious texts take wing, like fledglings eager to forsake their nest."

Words written two thousand years ago may knife the problems of today: "To reward those who kill their enemies and in the same breath to praise acts of mercy and benevolence—to honor those who storm cities and at the same time to confess belief in universal love—how can such confusion produce a strong and efficient state?" "He who has won a battle should stand in the place of mourning."

And eastern voices speak for comprehension:

"O God, in every shrine I see Thy people seeking Thee,
In all tongues, O God, I hear Thy people praising Thee,
The devotee of many gods and of One feel after Thee,
Crying, 'Thou art one, unrivaled: there is none else.'"

"For one's own kin should love be felt, for strangers too: let all the world be circled with a heart of love." "The will of Heaven is to love all people everywhere, for it is all-inclusive and impartial in its activity, untiring in its providence."

M. S. Bates.

The German Mystics

Friends of God: *Practical Mystics of the Fourteenth Century. By Anna Groh Seesholtz. Columbia University Press, $2.50.*

LIBRARIES have been written about the German mystics. The special theme of Miss Seesholtz's monograph is the informal fellowship which has been called Friends of God—a term which mystics for centuries before the fourteenth had now and again applied to themselves and to one another. The group includes the greatest of the mystics of the later middle ages—Eckhart (rather a precursor than a member), Tauler, Suso, Heinrich von Nördlingen, Margaret Ebner, the anonymous author of "Theologia Germanica," Thomas à Kempis, Ruysbroeck and others.

The thirteenth and fourteenth centuries had so much of intellectual and spiritual initiative that they became a perfect jungle of heresies. Or perhaps one should say that around the central trunk of the orthodox tradition there sprang up a thicket of shoots and sprouts. But the figure is confusing and prejudicial. The plain fact is that there was a vast variety of religious and intellectual expression. In the first half of the fourteenth century there were such courageous revolutionary minds as Marsilius of Padua and William of Occam; Franciscans who insisted upon taking their vow of poverty seriously; Albigensians, some of whom had survived the murderous crusade against them a century earlier; Waldensians, who were scattered through a great part of southern Europe; the Brothers and Sisters of the Free Spirit, whose practice ranged from the antinomian to the ascetic; and the Friends of God, most of whom were Dominicans. Among these religious variants were all extremes and contradictions—evangelical and fantastic, libertine and ascetic, orthodox and heretical. The mystics were often, as Cuthbert Butler says, "in bad company." But they were also in good company. Dominic, Bernard and Francis were of their kindred, if not completely of their fellowship.

The Friends of God represented the sanest and most evangelical strain of mysticism. Their tendency toward religious individualism and their sense of the possibility of immediate contact between each man and God diminished their respect for ecclesiastical authority, but they were no rebels against the church. What they would have been if they had lived two centuries later, anyone may judge for himself. The early Protestants honored them as laying foundations for their religious revolution, but they were far from being Protestants.

One problem of perennial interest has to do with the identity of the unknown "great Friend of God of the Oberland." Was he Nicholas of Basel? Or was he a fictitious character invented by Rulman Merswyn, the Strassburg merchant who founded the pious house of Grünenworth? Miss Seesholtz registers no positive conviction on this point but inclines toward the latter view.

The book under consideration is a scholarly study based upon direct research in the works of these mystics, both manuscript and printed, as well as the voluminous literature which has accumulated about them. It is thoroughly documented, and the twenty-page bibliography will be of value to students. While it is a scholarly work making no concessions to the merely popular, its easy and flowing style make it as readable as it is substantial.

W. E. Garrison.

Learning from the African

Education of Primitive People. *By Albert D. Helser. Fleming H. Revell Company, $3.00.*

THIS is not "one more book" for the schoolman. "Education of Primitive People" has individuality. It arrests the educator and challenges the missionary strategist. A white man has invested twelve years among the Bura animists in Nigeria, West Africa, and learned how to lead them out into the fuller life. Approaching his Negro neighbors in "a sincere attempt to understand and appreciate the primitive culture," he discovered that the folk-tale was the key to their civilization. It was not just a story, but "a reality that is lived." The accumulated lore that passed from old to young by the evening camp fires was impregnated with the survival values of this people. Helser built a school curriculum out of this subject-matter, pitching education in terms of the simple life-centered projects that engage the people. It was a matter of distilling their common sense by injecting into their native practices the values of modern science and the humaneness that Christianity cherishes. A major portion of the book is devoted to relating sample folk stories (an important contribution to the literature of anthropology) and to describing four types of school projects that embody them in primitive society. The latter include home and social life, health, agriculture and livestock, and crafts. The Bura crafts are spinning, weaving, basket-making, rope-making, tailoring, bartering, calabash etching, and pottery-making. This type of missionary education, which uses both school and hospital, "magnifies things African and enables the Negro race to make its distinctive contribution to the civilization of the world."

The author has no penchant for Americanized religion or its proselytizing cult. He has discovered the leaven of the kingdom of God at work in Nigeria and oriented himself so that he might spread the enriching grace. He confesses, "We had come to teach 'ignorant pagan people' a new way of life and, to our delight, we remained to share." He discovered, borrowing the words of Mabel Shaw, "Christianity (as) . . .

XUM

something that is essentially theirs," and welcomed "the privilege of doing educational work side by side with primitive people."

The implications of this approach to religious education are far-reaching not only for the African animist but for the American of industrial and scientific breeding. If Helser's philosophy is sound, much schooling in our institutions of church and state is sterile. "Standard" curricula, conventional teachers and stereotype objectives would be wiped out. We should respect diversities of life interests, problems and values that characterize our heterogeneous generation and center the process of education in these vital forces.

The author holds a doctor of philosophy degree from Teachers college, Columbia university, and has been honored by the British government for his services in Africa by being made a fellow of the Royal Geographic society.

STEWART G. COLE.

Books in Brief

NARRATIVE TECHNIQUE, *a Practical Course in Literary Psychology. By Thomas H. Uzzell. Third Edition. Harcourt, Brace & Company, $2.50.*

Mr. Uzzell's book has given both first aid and advanced instruction to many young writers during the ten years since its first publication. The use of the word "psychology" in the subtitle should not mislead anyone into supposing that it deals to any great extent with psychological theory. The emphatic word is "practical." It deals with the art more than with the science of writing. Teachers of English composition are already well acquainted with the book. It is the chief purpose of this note to recommend it to amateur novelists and short story writers—of whom there must be millions in the country—who cherish the pleasing illusion that all one needs to be a successful author is a typewriter and a ream of paper. A diligent study of this manual cannot fail to improve the performance of any amateur writer, and most professionals would benefit by it.

THE MATERIALS OF THE ARTIST AND THEIR USE IN PAINTING, *with Notes on the Techniques of the Old Masters. By Max Doerner. Harcourt, Brace & Company, $3.75.*

Four German editions of this magnum opus by Professor Doerner of the Munich Academy of Fine Arts give evidence of its wide acceptance among the artists and art students of Europe. It is now, for the first time, translated into English by Eugen Neuhaus, professor of arts in the University of California. It is devoted especially to a technical description and discussion of the various media and materials used in painting in oils, tempera, pastel, and water color, to detailed accounts of the various pigments, of the special methods employed in mural painting, and of the techniques employed by many of the old masters. As a studio handbook for the artist or student, it is invaluable.

CORRESPONDENCE

Living on $50,000 a Year

EDITOR THE CHRISTIAN CENTURY:

SIR: While millions of people are on relief and hundreds of thousands of children go to school daily undernourished, a New York woman, who lives on Park avenue, and who was recently denied the custody of her child by the courts, has proposed a budget for her necessary expenses for the year 1935, of over fifty thousand dollars.

One of the finest couples in our neighborhood is on relief. They have two children. He is a fine workman who lost his job in a radio repair shop two years ago when the firm went bankrupt. They receive $12 per week, and out of that amount must pay rent, food, light, heat, and clothing bills. They are raising two fine children and making a real contribution to society.

This woman who suggests that she might be able to eke out an existence on $50,000, lives alone, except for weekends and the month of July when the court allows her daughter to live with her. Her rent amounts to $6,000 per year. It requires the services of seven servants to look after her needs, including a chauffeur, a butler, a cook, a kitchen-maid, a housemaid, a laundress and a houseman. One person cannot eat a great amount of food so $500 per month is all she has allowed in her budget for food. After ample allowances for heat, gas, electricity, telephone, repairs on her automobile and insurance, $2,600 for clothing, and a miscellaneous item of $2,000, there is a small item of $12,000 in the budget for her personal expenses.

One's mind immediately goes to a missionary of fine ability and training who is now in the Philippines doing a splendid piece of work, and raising a family of three children on $1,500 a year. Thousands of ministers and social workers are rendering invaluable service to society and are receiving less than one-half as much as this one woman will receive for clothing. Then we wonder why communism is spreading in this country! Something is wrong with a social order that produces such extremes.

Suppose that three questions were asked of this woman. What would her answer be?

1. Why do you think you should receive $50,000 when twenty million citizens must live on an income of $600 or less per family?

2. What service do you expect to render to society in return if you are granted this amount from your child's income?

3. What could you do if you were put on your own resources and had to earn your own living?

Richmond Hill, N. Y. C. F. BANNING.

Inside Facts from Shelbyville

EDITOR THE CHRISTIAN CENTURY:

SIR: The salient facts concerning the Shelbyville riot were correctly reported to the world by the daily newspapers, and their proper appraisal was made in your article in The Christian Century. However, there are two or three things which the newspapers did not report but which are most fundamental in understanding the case, and, as I was present throughout the day, I feel that these items should be added.

In the first place, while most of the persons involved in this tragedy were citizens of Bedford county, your statement that "the courthouse was their house" is only theoretically true. There was not a reputable citizen of the county among them. They pay practically no taxes at all, but have constituted the county relief roll for the last few years.

You are right, however, in that they were devoid of "anything even remotely resembling intelligence" as to their place and conduct in the social order. Also what little intellect they had was vitiated by an over-consumption of liquor. Some of them were habitual drunkards and dopers, and at this time they were so drunk they did not realize the seriousness of allowing themselves to be photographed with uplifted revolvers during the burning of five United States government trucks a few minutes before the courthouse was fired.

The jury had been drawn, the decision that the colored boy could get a fair trial here had just been rendered, when the officer in charge of the troops reported that order could be retained only by killing 100 more men. This price was thought to be too great to pay for law and order, so the colored boy was disguised in a soldier's uniform and spirited away. You can well imagine the good people of Shelbyville are duly humiliated by this atrocity, and would have themselves participated in a strenuous effort to

prevent it if they had even dreamed these drunken mutineers had the nerve to carry out their threats.

First Presbyterian church, Shelbyville, Tenn. N. J. WARREN.

Has God Changed His Mind in the Last Thirty Years?

EDITOR THE CHRISTIAN CENTURY:

SIR: I note that of late you spend quite a little time and space in your editorial columns in showing how awful it is for a youngster who elects to attend a land grant college to be compelled to attend military drill. For all these years no statesman has objected to the act. A few lazy louts object to drill and trump up an excuse. Conscientious objection seems to suit them and the excuse seems to appeal to some people who know that God is very much opposed to war. Neither the boys nor those who approve the efforts of the boys to avoid military drill have told us when God became so violently opposed to war and preparation for war. We read in a certain old book that God threw rocks at the enemies of the Jews and that on several occasions he was with the Jewish armies.

In the late great war preachers by the hundreds of thousands told how God was on their side. Did they lie about it or were they simply mistaken?

I wonder when God told anyone within the last 30 years that he was opposed to war and that what he said in the Bible is all wrong?

Berea, Ky. J. M. GUILLIAMS.

And We Call It "The New Deal"!

EDITOR THE CHRISTIAN CENTURY:

SIR: In the period between 684 B.C. and 644 B.C. the Chinese statesman, Kwantze, who had been called to the premiership of the state of Chi to deliver the government and people from a depression caused by chaotic government, internecine warfare, and barbarian invasions, devised the following principles for recovery:

"First of all, facilities for the advancement of productive activities should be considered; land should be opened up and claimed for cultivation; shops and business firms should be established in the market; afforestation should be carried on in the country; moral encouragement and stimulus should be given to the people by the state in order to improve productive undertakings; agriculture should be advanced by the constructive cooperation of the state with the people; and the residences of the people should be well constructed and finished so that they can enjoy a high standard of comfort.

"Second, the conditions for the flow of goods should be facilitated. If there are unexploited natural resources they should be opened up for use. Accumulations of commodities in the market which are not easily disposed of shall not be tolerated, and steps should be taken to assist their distribution. Roads should be improved. Frontier passes should be made convenient for communication and for transportation of goods. Hotels and lodgings for the traveling merchants should be rendered adequate, and the security of their personal property should be guaranteed.

"Third, every assistance should be rendered to endeavors in afforestation and agricultural improvement, so that the people will derive immediate benefit from it. Therefore, marshes should be reclaimed and swamps should be drained. Dams should be built and waters which damage certain areas should be conducted away by dykes and canals. Bridges and ford passings should be constructed at the proper points.

"Fourth, there should be a generous paternalism on the part of the state toward the people. Taxes and miscellaneous assessments should be as equitable and unburdensome as possible. In the courts, the severe criminal cases may be treated somewhat more leniently and the sentences in civil cases may be made less severe, when it seems fit.

"Fifth, immediate assistance and sympathy may be extended to people when they are in a state of extreme emergency. Thus, the orphans, the widows and the aged may be well taken care of; the sick will be eased, and the bereavement in the family of the deceased will be mitigated.

"Last, financial aid may be accorded those who are in need of it. Those who lack the basic necessities such as food and clothing will be helped; and those who are without capital to carry on business will have the privilege of borrowing from the government."

These principles, translated from the Works of Kwantze, Vol. I, Bk. 3, Ch. 10, p. 16, would seem to include most of the experiments of the present administration. Although the Chinese ideograph was not sufficiently elastic to perform the duties required of the English alphabet, these various permutations and combinations of our phonetics were clearly anticipated. The scientific student will no doubt reject the assumption that Kwantze's "second" was prophetic of the substitution of the 21st amendment for the 18th, although "the flow of goods" in our generation certainly could not be surpassed by anything in ancient times.

It is worthy of additional comment to note that Kwantze's policies were productive of astounding economic recovery. A modern Chinese student of economics remarks as follows: "Commerce and trade developed to phenomenal proportions during this period, surpassing that of any time in remote ancient history." A further point of interest is noted in the comment that money was then introduced as the medium of exchange, and the concluding paragraph: "Moreover, the wide fluctuation in prices which was so undesirable, especially in the field of agriculture, was remedied by the regimentation of these enterprises, inducing greater uniformity." Here was the beginning of the "new deal." Believe it or not!

Bell's Memorial church, Anacostia Station, Washington, D. C. LEWIS F. HAVERMALE.

Mr. Beardsley Didn't Say It

EDITOR THE CHRISTIAN CENTURY:

SIR: In his able article, "The Supreme Court and Conscience," my good friend A. L. Wirin says: "As John Beardsley put it aptly, the entire court seems to have missed the boat." May I say that that was not my comment, but the phrase of a younger and more nearly collegiate lawyer. To me it seems to be a little flippant, and to manifest a lack of respect for the court which I, as a member of its bar, do not share. I have petitioned for a rehearing of the case of Hamilton vs. the regents of the University of California, and am hopeful that the court, upon gaining a clearer understanding of the legal propositions for which we have contended, will permit the case to be reargued, and will eventually order the reinstatement of the two manly and courageous young Methodists as students at their state university.

Los Angeles, Calif. JOHN BEARDSLEY.

The Anti-Lynching Bill

EDITOR THE CHRISTIAN CENTURY:

Sir: Tucked away in an inconspicuous column of the New York Herald-Tribune for January 12 is a story headed "Mob Kills Negro Slayer After He Wins New Trial." Behind it lies a tragic drama in race relations.

The scene is a prosperous plantation in the deep south, owned and run by an industrious Negro farmer and his family. An official comes to inspect the livestock. He gives order that a certain mule must be dipped. Jerome, the 28-year old son, says it will be done as soon as his father secures the permit. The inspector is angered and insists he must see it done at once. Jerome refuses. The inspector returns with three deputy sheriffs. One deputy demands the mule. Jerome recognizes him as an officer and tells him to take it. "I've come for you too," cries the deputy. Jerome refuses to go without a warrant for his arrest. A struggle ensues. The deputy shoots the young man and one of his brothers. Wounded in the hip, Jerome staggers into the house, gets his shotgun and fires one shot. More shots come from the deputies. Another brother falls, also the deputy, dead from a shot in the *back* of the head by a *pistol* bullet. (The only weapon of the Negro family was a shotgun.)

The three wounded Negroes are rushed to jail, one dying, but

given no medical attention until just before his death that evening. Then follow arrests of ten members of the Negro family, three attempts to storm the jail and lynch them all, a speedy trial in an atmosphere full of bitter racial hate and a verdict of murder against Jerome.

All sense of justice in that section is not dead however. Attorneys, churchmen and others become aroused by the outrage. The case is brought to the supreme court of the state. The conviction is reversed, a new trial is ordered . . . but the mob has the last word! Jerome Wilson is murdered in his cell by "a mob of citizens." Shall the mob continue to have the last word?

Last year the Costigan-Wagner anti-lynching bill failed of passage in the senate because a few senators, among them one from Jerome Wilson's state, would not let it come up for vote. If it had passed Jerome Wilson, and almost a score of others who loved life as much as any of us, might have been saved from lynching mobs.

That bill is again before congress. We are asking citizens all over the country to act on it in the following ways: by writing President Roosevelt asking him to insist that it be brought to a vote at this session of congress; by writing Senator Joseph T. Robinson asking him to put it on the calendar for debate and vote; and by writing the senators and congressmen from their states, asking them to vote for its passage.

Federal Council of Churches, KATHERINE GARDNER.
New York city.

The Baptists in Germany

EDITOR THE CHRISTIAN CENTURY:

SIR: I crossed Germany on my way from Lithuania to Paris at the end of November. I stopped long enough to get into touch with a number of people in Germany who are very well informed as to the religious situation there. Imagine my surprise when a few days later I read in your editorial, "Where Have the German Baptists Been?" in your issue of November 21, that the pastors and churches who are opposing Bishop Müller in Germany "have risked everything in defense of the principle of separation of church and state."

Both the "German Christians" who are backing Bishop Müller and the confessional church receive financial support from the state and have no intention of renouncing it. Every citizen of Germany who has not formally and legally left any of the religious communities which are recognized and supported by the state must pay church taxes. These taxes are collected by the state and if anyone cannot or will not pay, enough of his property is seized and sold to produce the sum due. In addition to this church tax the state in Germany makes a general appropriation to the various Protestant bodies which are recognized as state churches running into the millions of dollars.

The following quotation from "The Church Controversy in Germany," an English translation of a book recently written by Professor Anders Nygren, of Sweden, (page 80) will make this clear. He says that the aims of the new confessional synod are: "(1) the combination of all the scattered confessional groups; (2) a uniform spiritual leadership; (3) the formation of theological and practical lines for the continued activity of the 'confessiing church.' It must be specially emphasized that the intention is not to leave the official church nor to form a free church. The confessing church feels itself to be the real church. It refuses therefore to go out and place itself alongside of the existing church. Rather it regards it as its task *within* it to help on evangelical Christianity to victory."

Baptists have not only preached the separation of church and state, but have practiced it. They have never received any aid from the state and do not want any. Everybody in Germany who knows the Baptists knows where they stand on this question. When Baptists celebrated in Hamburg the hundredth anniversary of Onsken's baptism, they used the occasion to proclaim their principles including the separation of church and state. One of the most interesting parts of the celebration was a greeting brought to the Baptists by Pastor Heitmüller who had recently led 3,200 people out of the state churches of Hamburg and vicinity and who had organized them into a free church. Although these people are not all immersed and do not accept all the principles of the Baptists, they felt themselves one with the Baptists on the question of the separation of church and state. Pastor Heitmüller even made a contribution in money in the name of his group to the Baptists for their evangelistic work. My impression is that the confessional church in Germany would not welcome any interference on the part of the Baptists.

Paris, France. W. O. LEWIS.

[Surely The Christian Century has made clear the limitations of the demand which the confessional church pastors in Germany are making for religious liberty! In an editorial published as long ago as February 7, 1934, the following will be found: "The pathos of the German situation is that, though the six thousand pastors are making the most heroic stand which any body of Christians have been compelled to make since the days of the early martyrs, the cause which they champion is not the fully Christian ideal. It may, as we suggest, develop into the fully Christian ideal before the issue is decided, but it has not yet reached that stage. The explicit cause for which the German pastors are making their brave stand is a defense of the cloistered freedom of the Christian church to manage its own affairs as to membership, offices, ritual, creed and scriptures in accordance with its own ideals." The same point has been stressed again and again. But how does this justify, or even relate to, the complete failure of the German Baptists, following the resolutions adopted in their world congress held in Berlin, to register in the total situation in which the pretensions of the state to totalitarian authority over religion are so deeply affecting all German life?—THE EDITORS.]

The Question Box

I should like to know the date of the oldest extant manuscripts of the Old Testament and the New Testament and where they are to be found.—R. W. D., Phoenix, Ariz.

THERE are many Hebrew manuscripts of the Old Testament which are fairly old. None of these, however, dates back authoritatively beyond the eleventh century, A.D. Few old Hebrew copies of the scriptures survive because of the custom in each synagogue of destroying the rolls as they became hand-worn and impaired. Their places were supplied by fresh-made copies. One could hardly affirm of any of the numerous Hebrew manuscript copies that it is the oldest in existence. There is a manuscript of the five books of the Pentateuch in the Samaritan synagogue in Nablous, Palestine, which is claimed by its possessors to have been written by Moses. It is barely possible that it is as old as the Christian era.

Of the New Testament Greek versions there are a few called uncials (i.e., written in capital letters) that go back as far as the fourth and fifth centuries. The five most famous are: (1) the Codex Sinaiticus, discovered by Tischendorf in the monastery of St. Catherine at the traditional Mt. Sinai in 1844 and purchased within recent months by the British government for the British museum. It dates from the fourth century. (2) There is also in the British museum a manuscript of most of the Greek Bible, given to Charles I in 1627 by the patriarch of Constantinople, known as Codex Alexandrinus. (3) In the Vatican library at Rome there is probably the oldest and most valuable manuscript. It is of the fourth century and is called Codex Baticanus. (4) In the Bibliotheque Nationale at Paris is a manuscript dating from the fifth century known as Codex Ephraemi. In the twelfth century a Syrian Christian named Ephraem washed or scraped the vellum in order to write some of his own compositions upon it. It is, therefore, a palimpsest (twice-written), nearly illegible in portions. (5) In the University library at Cambridge there is a Greek and Latin codex of the Gospels and Acts. It is named Codex Bezae from the fact that it was presented by Theodore Beza, who obtained it from the monastery of St. Irenaeus at Lyons. It is believed to come from the sixth century, or possibly the fifth. These manuscripts are also known, respectively, as Aleph, A, B, C and D. There are altogether about 160 uncials, dating from the fourth to the tenth centuries. H. L. W.

XUM

NEWS *of the* CHRISTIAN WORLD

Form Wisconsin Church Council

New Body Supersedes Home Missions Council—Notable Milwaukee Pastorates Nearing Close

(Correspondence from Wisconsin)

MILWAUKEE, Jan. 15.—The Wisconsin council of churches is to come into existence Jan. 21, at a meeting in Milwaukee of representatives of like-minded church groups, succeeding the Home Missions council which has been acting as the agency for interdenominational interests and activities. The nominating committee proposes Mr. Samuel A. Fulton, manufacturer in West Allis, Milwaukee, as the first president, his duties to begin in July when his six years of service as president of the International Gideon association are concluded. Mr. Fulton is an elder in the United Presbyterian church, and a member of the national board of administration of that denomination. In the meantime Dr. Silas Evans, president of Ripon college, nominated as first vice-president, will be acting president. Rev. M. A. Simonsen, pastor of the First Evangelical church, Milwaukee, is to be the executive secretary.

* * *

Notable Pastorates Closing; New Ministers Come

Rev. Arthur S. Beale closed his pastorate of 11 years in the Grand Avenue Congregational church Dec. 31. He was the immediate successor of his father, the Rev. Charles A. Beale, now minister in St. Petersburg, who had been the pastor for 20 years. Rev. Arthur Beale was the speaker at the November meeting of the Milwaukee ministers, the record attendance being a manifest expression of esteem for Dr. Beale.

Dr. Howard Agnew Johnston will retire from the pastorate of Immanuel Presbyterian church after eleven years of service and from the active ministry at the end of January. Dr. Johnston has been a leader in the city council of churches, serving as president and as chairman of department activities. A testimonial dinner under the auspices of the council will be given in the Y.M.C.A. gymnasium, Jan. 24.

Dr. Robert S. Loring will retire from the ministry and from his 16 years' pastorate of the Milwaukee Unitarian church in June.

Rev. John F. Bellville began his ministry in the First Christian church with the new year, coming from Wauseon, Ohio.

Rev. Killian A. Stimson, pastor of the American church, Florence, Italy, for eight years, has been called to St. Mark's Episcopal. He and his family are to sail from Italy Jan. 24.

* * *

Legion Attacks Educator For Pacifist Views

Our newspapers are giving us constant reports of activities of communists and anti-communists. For more than a month Racine has been the area of active operation and clashing of the two groups, resulting in some violence and a charge of terror by the chief of police, with counter charges by communists. A noisy demonstration took place in Milwaukee on Armistice day between pacifist paraders, estimated at 7,000, and legionnaires, occasioned by a display of war trophies. Charges were made by state officials of the American Legion that Dr. Frank E. Baker, president of the Milwaukee State Teachers' college, had permitted communistic activities at the college. Edward J. Dempsey, of Oshkosh, president of the board of regents, after an informal investigation dismissed the charges and expressed it as his opinion that while he himself was not in agreement with President Baker's views, as expressed in the student paper of the college, yet the president had a right to be a pacifist. Outside of newsprint it does not appear that the agitations are provoking any serious trouble throughout the state.

* * *

Milwaukee Claims Lowest Crime Rates

Milwaukee has new low mortality and crime records for 1934. The death rate of 8.0 per 1,000 compares favorably with the 8.2 of 1933, and is appreciably below the national rate of 10.5 for 1933. Infant mortality is 45 per 1,000 living births, the lowest on record for the city.

Fewer serious crimes were reported in 1934, as seen by these comparisons: Holdups decreased from 115 in 1933 to 62 in 1934, burglaries from 826 to 792, automobile thefts from 862 to 804 with 96.8 per cent of recoveries. Four years ago there were 2,300 auto thefts. A police department divorced from politics, speedy court action, a conservative citizenship account for the lowest crime rate of any metropolitan area.

* * *

Catholics Consider Peace Problems

The regional conference of the Catholic Association for international peace recently held in Milwaukee with an attendance of more than a thousand delegates from 12 states seemed to travel the middle road between pacifism and nationalism, recognizing both as provocative of war. Profits of war and of munitions, political and economic abuses, intolerance of minorities, were stressed as causes of war. Enlightened public opinion based on Christian moral principles with practical charity of spirit was advocated as the only certain way to peace.

* * *

And So Forth

Catholics of Wisconsin raised $250,000 for their charity budget.

Eight visiting speakers early in December presented the cause of China's Christian colleges to groups in eastern Wisconsin.

A number of churches affiliated with the council of churches will make the week, March 10-17, one of Christian life emphasis, with services held simultaneously in each of these churches.

ROBERT W. THOMPSON.

Dr. Jay Stocking Called to East

Newton Center Congregation Woos St. Louis Minister—Dr. Ivan Lee Holt Leaves for Shanghai

(Correspondence from St. Louis)

ST. LOUIS, Jan. 15.—Dr. Jay T. Stocking, pastor of Pilgrim Congregational church here since the fall of 1927, has been called to the pulpit of the First Congregational church of Newton Center, Mass., suburb of Boston. The call has been announced to the officials of Pilgrim church, and present indications are that the invitation will be accepted. Dr. Stocking, elected last June to the office of moderator of the national council of Congregational and Christian churches, has been a potent voice in church life in St. Louis since his arrival seven years ago. Should this move be made, it will be the third time in recent years that Boston has reached into St. Louis for a selection of preachers. It was in 1927 that Dr. Russell Henry Stafford of Pilgrim church was called to Old South church; in 1930, the Rev. Dwight Bradley of First church, Webster Groves, went to the Newton Center church; and now comes the choice of Dr. Stocking whom St. Louis has come to know as a genial and forceful Christian spirit, a liberal and well-balanced preacher, and an author of a number of hymns, children's stories and published sermons.

* * *

Other Changes in St. Louis Pulpits

Other recent changes have taken place in pastoral leadership. Rev. E. G. Walker of Shelbina, Missouri, succeeds Rev. W. W. Anderson at Kingshighway Baptist church; Rev. I. N. Reid came from Moberly to take over the pulpit at Marvin Park Methodist; Rev. Miles H. Stotts of Marvin Park was transferred to Salem Methodist church. The Rev. A. Alberswerth of St. Matthew's Evangelical church was called to St. John's church in Mehlville, a suburb, and was succeeded by Rev. Carl F. Sturm of Minneapolis.

* * *

Dr. Armstrong Returns

Dr. Arthur H. Armstrong, veteran executive secretary of the Metropolitan Church federation, who took office in 1919, is back in his office after a severe illness which kept him away from his work since May, 1934. After an operation and a long period of rest, this apostle of church unity is back again looking well and strong, and his many friends of this city and elsewhere rejoice in his complete recovery.

* * *

Dr. Holt on Way To Orient

Dr. Ivan Lee Holt, pastor of St. John's Methodist Episcopal church, south, is on his way to the orient to be acting pastor

for six months of the Community church of Shanghai. At a farewell service several weeks ago, celebrating Dr. Holt's 25th anniversary as a minister, the people swarmed into St. John's in such numbers that it became a problem to seat them. The sermon was the one that Dr. Holt preached 25 years ago, brought out of the archives, dusted off, and rendered with a homiletical polish of more recent origin. For nearly 18 years, Dr. Holt has led this great church as its pastor. As the newly elected president of the Federal Council of Churches of Christ in America he carries one more responsibility added to the many he already stands under as one of the great leaders of contemporary American Protestantism. His Christian personality is exceeded only by his democratic humility. Dr. C. M. Bishop of Dallas will serve as pastor of St. John's during Dr. Holt's absence.

* * *

Proposes Conference for Father Coughlin

Rabbi Ferdinand M. Isserman of Temple Israel, in a recent sermon praised the social outlook of the radio priest, Father Charles E. Coughlin, but warned that his control of an organization like the "National Union for Social Justice" would give him power that no single individual ought to have in a democracy like ours. Rabbi Isserman suggests that Father Coughlin invite as a committee to sit with him such men as Bishop F. J. McConnell, Father Ryan, Rabbi Silver, Bishop Scarlett, Reinhold Niebuhr, and others, in order that some form of balanced social program for the country might be worked out.

* * *

L.I.D. Forum Programs

The League for Industrial Democracy has arranged a series of lectures that is attracting wide attention. Among the leaders who have spoken or will speak are Paul Hutchinson, Reinhold Niebuhr, Clarence Darrow, Jennie Lee, Ellen Wilkinson and Floyd Reeves.

* * *

And So Forth

Rev. George H. Tolly of the Second Baptist church distributed a questionnaire on birth control at the morning service of Jan. 13 and asked the church members to express their convictions by vote. The results showed the number who cast their ballots as being overwhelmingly in favor of making birth control information available to married couples.

Dr. William B. Lampe of West Presbyterian church attacked the state legislators who have just come together in Jefferson City, blaming them for the return of the old time saloon. Sermons on the liquor question seem to be scarce now, and have been rare for some time.

Thirty Baptist churches east of the river are preparing to launch a broadside against vice conditions in southern Illinois in a campaign which will run from Jan. 27 to Feb. 10. The vehicle for the attack will be a group of mass meetings organized along the lines of the old-time revival.

The various denominational leaders in the field of religious education are laying out their plans for the annual training schools for Sunday school teachers. These schools have become a fixed part of the religious life of the city.

BEN MORRIS RIDPATH.

Austrian Church Backs Tyranny

Government Claims to be Founded on Pope's Principles—Rests on Bayonets and Despotism

(Correspondence from Central Europe)

VIENNA, Jan. 9.—Here in central and eastern Europe democracy has gone very much out of style. Lincoln's "government of the people, by the people and for the people" seems not only grotesque, but decidedly harmful, a sort of conspiracy devised by free masons, liberals, Marxists and other villains. The new ideal is a return to the good old middle ages, that is, to a corporative organization of society. This backward yearning is especially intense in Austria, where an absolutist government is forcibly creating a social order which it calls a "Staende Staat." What is a "Staende Staat"? Well, it makes a noise like the kingdom of God and looks like a political machine. Its opponents call it a pious fraud, devised to enable an oligarchy of clever and fortunate men to dominate unwilling masses. Many observers consider it an attempt to get God's endorsement on a very bad check. Still, it sounds very good and it is inspiring to read what the creators of Austria's "corporative state" have to say about it. Their picture of it resembles what the best Protestant preachers in America have been working for since 1900, that is, a Christian social order, the kingdom of God on earth.

* * *

Austrian State Claims to Follow Plans Laid Down by Pope

Its first advocate was a devoted and gifted priest, the former chancellor of Austria, Ignaz Seipel. The person who did most toward practically preparing the way for it was ex-chancellor Dr. Engelbert Dollfuss, a very devout Catholic, who ardently believed in God, regularly went to church, and in his private life was an exemplary and inspiring Christian. The present chancellor, who is giving tangible form to the state, is a militant Catholic, distinguished for his sincere attachment to religion and his noble private life. The author of the theories on which the new Austria is based is Pope Pius XI himself, who in 1932 expressed his views in an encyclical known as Quadragessimo Anno. Thus Austria is to be out and out a Christian state. Dr. Dollfuss boasted that it was to be the first country in the world organized according to instructions given by the pope.

* * *

Ideals of the New Constitution

The preamble of the new constitution says that all authority comes from God. It is God's constitution, God's fundamental laws. The ideals underlying the plan of Austrian reconstruction, as expounded by its advocates, much resemble the most beautiful chapters of Isaiah. All the Austrians are to be gathered into the family of God the Father, where strife will be forgotten and all wrongs will disappear. Brotherly love and social justice will take their places. Society will no longer be divided into warring classes, but will represent a perfect unit in which all parts will minister to one another. Social service is to be the great motto in the new order. Men will cease to be cogs in a heartless machine and will become children of God with real personalities. There is no longer to be a proletariat of oppressed and neglected laborers, pushed down to the verge of starvation and ever menaced by a relentless economic law of supply and demand. Labor is no longer to be a commercial commodity, bought and sold like work horses. Instead of that, labor will be service in God's family and every toiler will have an honorable place with assured recompense. This family, of course, will be conducted in an authoritative way, as every family, and the managers will be the elite. The masses will have almost no voice; theocratic patriarchism is to prevail.

* * *

Religious Workers in a Corporative State

The nation is to be organized in vertical *stands*. A *stand* is not quite a class but rather a group of people working together to perform a social function. Take, for example, the *stand* or corporation performing the religious function. To it belong priests, theological professors, bell ringers, grave diggers, stone masons, candle makers, etc. All such persons, from the archbishop down to the seamstress who sews the fringes in his sacerdotal robes, are to be organized together. They are to be branch "A" of the Austrian family. They will constitute a pyramid of living cells, passing vertically from the villagers up to the representatives of this *stand* in the central government. Of course, the representatives are to be the elite, the priests, who will act as fathers to the humbler members, looking after them and inspiring them with the thought that they are all working together for the common good.

* * *

Instead of the Class War

In the same way are to be organized teachers, artists, doctors, judges, builders, food producers, transport people, clothing makers, etc. In the artists' guild are the great sculptors and the quarry laborers; in the healers' guild the surgeon and the vaseline mixers. In this pyramid-like vertical organization, the barber and the weaver of bandages will be represented by the great surgeon. Thus, strife is to be avoided. There will be no class conflict. Labor is not pitted against capital. There is to be no vast lower stratum of workers organized to fight a higher dominant stratum of capital. The diggers on railroads, on school houses, of graves and of sewers may be in four different guilds or *stands*, those of transport, of the clergy, of the teachers and of the healers. And they are to be represented not by demagogic labor agitators, but by fatherly priests, professors, doctors and railroad directors. Thus there will be harmony.

* * *

Claim and Reality

Naturally this idea has many adherents. It sounds well and appears to offer great relief from the excesses of labor agitators and of corrupt and selfish politicians. Certainly a wise and loving teacher can run a school better than a council of immature

XUM

pupils, and when father is at home family affairs go much better than when the children are left to themselves. If people take Christianity seriously and really believe in God, surely a Christian social order is the highest conceivable ideal! This is an old hope and a beautiful one. It has been adopted as the ballyhoo of the new Austria. God has been called in to "sell" the new state.

But he would have a very hard time of it, because Austria in reality is controlled by a despotic oligarchy of clericals and militarists. One visit to the Bundeskanzleramt (government headquarters) filled with well armed soldiers, ever ready for action, shows how very far Austria is from being a loving family. It is an absolutism resting on bayonets, without any real instrument whatsoever of popular representation.

* * *

Despotism in the Name of God

In Austria, every man's property and body are in the hands of the oligarchy; the government may confiscate the wealth of any person whose political actions it disapproves and there is no redress. Persons have been put in prison for leaving the Catholic church. A policeman may put a person in jail for weeks and there is no one to appeal to.

Every village mayor and councilor is appointed by the little oligarchy in Vienna. All the city mayors and councilors also, as well as all the district governors and district councilors and the 188 members of the so-called central "law making body," are appointed. In these councils the workers have no real representatives and the villagers very few. The tiny oligarchy has placed aristocrats, militarists, large landholders, bishops, industrialists almost completely in charge of the nation's affairs. Nothing even resembling an election takes place anywhere.

The "Staende Staat," presented as the kingdom of God, seems to be a device whereby a group of conservative people have freed themselves from the disagreeable pressure of the organized masses. The state budget has been made larger. The army, police force and militia have been increased in size.

All the property of organized labor was confiscated, their tourist societies with beautiful mountain huts abolished, their sport fields given to others, their libraries turned over to the state and their press annihilated. Moreover, incomes have been lowered and very much less is being paid out in wages and salaries than before.

Austria is being directed by a little group of self-imposed masters, who rule in the name of God, deprive the masses of their liberty in order ostensibly to make them feel as members of God's family, and lower their wages so as allegedly to make them feel that they are not machines and objects of barter, but performers of noble services in a new order of love and justice.

R. H. MARKHAM.

Dr. Lapsley McAfee Dies in Philippines

Rev. Lapsley A. McAfee, who was for many years Presbyterian pastor in Berkeley, Cal., died in Dumaquette, P. I., Jan. 18. Dr. McAfee was twice a candidate of the conservatives for the office of moderator of the Presbyterian general assembly.

Denver Shocked By Vice Exposé

District Attorney Indicted; Police Superintendent Resigns; Gamblers Flee as Pastors Press Investigation

(Correspondence from Colorado)

DENVER, Jan. 18.—A grand jury has blown the lid off political corruption in our city. Its exposures brought about the resignation of Mr. Carl Milliken, superintendent of public safety. Police Chief Albert Clark was demoted to captain of detectives. He testified once before the grand jury but refused to answer questions when called a second time. He defended himself by a "mud barrage" directed at the jury foreman. This resulted in a further demotion and a court order that he give requested information to the grand jury. His attorney narrowly escaped being disbarred for his part in the incident. In the meanwhile a number of gamblers have been indicted. Layette Utter has disappeared from his luxurious home built with nickels from slot machines. The district attorney, Earl Wettengel, has been indicted for perjury. He swore that he had not left the city in the company of Mr. Utter. Evidence, which includes the register of a Kansas City hotel, seems to indicate that he not only left the city with Mr. Utter but was his guest. The jury is still in session. Threats and violence have come to some witnesses. It may be just another case of "driving the rascals out." But the ministers, who have been influential in pushing through the grand jury investigation, hope to accomplish something of more permanent value. Great credit is due to Mr. Max Melville, special prosecutor, and to his jury.

* * *

Court Rules Movie Theater Promotion Illegal

A suit of national importance has just been lost by Harry Huffman, manager of the major motion picture theaters of Denver. Automobiles were given as prizes in his theaters until the city authorities closed down on him for breaking the gambling ordinances of the city. He met the situation by getting new ordinances prepared and passed by the city council. When he started to issue chances on automobiles again, the motion picture distributors refused to release films to him because they said he was violating the motion picture code. He charged that the boycott against him was illegally put in operation by the Denver grievance board of the NRA code authority for the motion picture industry. He lost his case before United States District Judge J. Foster Symes. The judge stated that, entirely apart from the legality of the industry's effort to prevent objectionable advertising practice, the theaters which gave automobiles away by lottery "come close to violating the statutes of Colorado. Every plaintiff must come into a court of equity with clean hands."

* * *

Another Administrator Tackles Baffling Relief Task

Colorado has another "trouble shooter" to head its relief program. Mr. Robert

COKESBURY GOOD BOOKS

NEW BOOKS

Faith that Propels

By G. Ray Jordan

SERMONS—every one of them built around this central thought: That today, more than ever before, there is the need for a vital religious faith that makes people Christlike in their everyday mode of living. The subtle (and the more apparent) dangers, which have arisen as a result of our newly-acquired personal liberty, are frankly faced. Dr. Jordan points the way to the inner control and vital religious faith that, amid the speedy tempo of life today, offer spiritual security—and a faith that actually directs one along the highroad of noble living.

THE SERMONS: *Why Be Good? Character or Chaos? Is there a Moral Standard? Brush Aside the Unessentials! The Nobler Selfishness. The Only Way to Defeat Evil. Your Religion—A Load or A Lift? The Margin of Surprise. Is Religion Excess Baggage? What Religion Will Never Outgrow. The Failure of Proof. Are You Enjoying Your Religion? Making Religion Real. Religion or Ruin! The World's Progress—What Next?*

$1.50

•

Toward the Sunrising

By Dr. B. H. Bruner

THESE SERMONS may readily be consideredclassic patterns of preaching to the needs of twentieth-century congregations—based on the treasure store of characters which loom large on the broad canvas of Biblical history. Themes and texts are aptly chosen. The sermonic developments are rich in character portrayals, effective illustrations, and pertinent applications to the day in which we live. Dr. Bruner gives much to inspire any reader.

THE SERMONS: *The Sunset of an Old Faith. The Glory of the Sunrise. The Sunset of Selfishness. Victory at Sunrise. The Sunset of a City. A Sunrise Without Clouds. The Sunset of War. The Sunrise of Justice. The Sunset of Wickedness. Those Who Fear the Sunrise. The Sunrise of Righteousness. Beyond the Sunset. Toward the Sunrising.*

Particularly well does Dr. Bruner picture the victories which come with morning of life and the spiritual desolation of those who reach sunset with talents unused or misspent.

$1.50

Cokesbury Press

NASHVILLE TENNESSEE

AT YOUR BOOKSTORE

Kelso has been sent from Washington to straighten out a state which has apparently become the despair of Mr. Harry Hopkins. Mr. Kelso comes out of a background of distinguished social welfare leadership. He is a former president of the National conference of social workers. Colorado will rejoice in the leadership of Mr. Kelso if he will stay long enough to get acquainted. Judging from Colorado's experience, national relief officials should be furnished with houses on wheels. So far as longevity of residence is concerned, some of their families must envy the old-fashioned Methodist pastor's family who could stay a whole year in one community. Mrs. Carrie Lee Mollendick has been transferred from her leadership of the Denver relief program to a place on the state staff. The federal and state administrative offices of emergency relief have been moved and brought together in an office building in downtown Denver.

* * *

Pueblo Organizes Good Will Religious Team

A good will team representing the different religious groups has been organized in Pueblo and asked to speak in a number of the pulpits of the city. The team is composed of Rabbi Maurice Zigmond, Rev. Arthur Hall, and a Catholic layman. Mr. Hall is the head of the Good Will industries in Pueblo and a clergyman of the Methodist church.

* * *

Denver and Pueblo Have New Councils of Social Agencies

Denver has launched its Council of social agencies. Dean B. D. Dagwell, St. John's cathedral (Episcopal) is the first president. It is being financed in the beginning through a transfer of funds from the Community chest. It has brought selected social welfare leaders and organizations into a group which will give thoughtful and comprehensive consideration to an integrated community social welfare program. All public and private agencies as well as all individuals invited to membership have accepted. Pueblo has also launched a Council of social agencies this month. Its first president is Rabbi Maurice Zigmond.

* * *

Many New Faces in Baptist Pulpits

Denver has been welcoming a number of new Baptist ministers in a comparatively short time. Rev. James Macpherson, who came recently to the Broadway Baptist church from Lincoln, Nebr., is the latest Baptist accession to the ministry of the city. He returns home to bring needed strength to one of our largest Baptist churches. The Baptists of the city recently held a dinner honoring Mr. Macpherson and two other recently arrived Baptist ministers. They are Rev. Frank Taylor of Golden and Rev. R. L. Decker of Berkeley church, Denver. Dr. Henry Smith, Dr. C. W. Kemper, and Dr. Frank Eden have not been long in the city.

VERE V. LOPER.

Death of Dr. Moldenke, Egyptologist

Rev. Charles E. Moldenke, former minister at St. Peter's Lutheran church, New York, and widely known as an Egyptologist, died at Watchung, N. J., Jan. 18, of a heart attack. He was 74 years old.

Students Visit The Holy Land

Edinburgh Theologues Report Fruitful Experiences—Donald Fraser Biography Popular—Mission Giving Lags

(Correspondence from Scotland)

WHITLEY BAY, Jan. 2.—Now that the War memorial to the Scottish troops who fell in the Palestine campaign of the world war is completed and in use (the St. Andrew's church and hospice in Jerusalem), it is proving most helpful in the training of some of our many theological students. Ten of the Edinburgh students, for instance, spent a month in Palestine this year, and found it of decided extramural advantage in the furthering of their studies.

During the first week they faithfully followed an itinerary prepared by the chaplain, of the city and its surroundings, including Jericho, the Jordan and the Dead sea, Bethlehem, Hebron and the Oaks of Mamre, attending at the same time a few talks that were given at 9 a.m. on archeology and the Bible. During the second week they went farther afield, including a visit to Marsaba, in the desert beyond Bethlehem—one of the oldest monastic establishments in Christendom. (They meant to cross the brook Kidron, usually a mere trickle, on their donkeys, but found the stream a torrential flood, 8 or 10 feet deep, which involved a long marshy detour!) The third week they traveled by car and bus to Nazareth, Tiberias, Safed, and even as far north as Damascus, where the patriarch of Antioch received them kindly and gave each of them an autographed copy of liturgy of the Greek church translated into English. The last week was spent in Jerusalem itself, and was memorable for an afternoon spent with Sir W. Flinders Petrie, who gave them a fascinating talk on the corroboration furnished to the narratives of Judges by modern excavations. After the debt of £3,000 remaining on the buildings has been cleared away, it is hoped that some generous-hearted Christian giver will give the hospice an endowment which will make possible an annual visit of a larger number of theological students. Those who went this year are enthusiastic about the value of their experience.

* * *

Life of Donald Fraser Popular

The best-selling religious books this holiday season have been H. V. Morton's fascinating book on Palestine, "In the Steps of the Master," and Mrs. Donald Fraser's "Life" of her husband, the great African missionary who died in August 1933. The British people and tourists in these isles have acquired a real taste for Morton's breezy travel books, "In Search of Scotland," etc. He has the knack of vivid description and of well-told anecdote, and has done this work with reverence and discrimination.

As for Mrs. Fraser's biography, it is extremely difficult for a husband or wife to write what the public calls a "fair" biography of a life-partner. The opinion generally is that Mrs. Fraser has succeeded. Dr. Fraser lives again in these pages for those who loved him, and his friends were legion. What sort of man he was is abundantly shown by the minute drawn up by his black elders at Loudon, when he was leaving Africa for good to become foreign mission secretary at home: "We shall not forget his hardships. He ate the ordinary food of the country. He protected himself with green leaves when the sun scorched him on his journeys. This truly shows that he gave himself to us body and soul; he denied himself to become one of us. He loved the children of Africa: we remember his tucking up black children in his own bed that they might not die of cold on the Vipya. By showing a heart of love he drew many to Christ."

* * *

Seek Better Mission Plays

The Foreign Mission committee, anxious to provide new missionary demonstrations and plays, has offered small prizes for the best (a) demonstrations or tableaux, (b) full-length plays, and (c) simpler sketches or dialogues (which it is suggested might take the form of "conversations overheard" or "incidents in a missionary's life"). The warning has been issued against making them too difficult to stage or produce, and against yielding to the temptation of exaggerating any one side of non-Christian life. What the committee wants are true pictures, accurate in local color, which will arouse interest in and increase the knowledge and understanding of our foreign mission work.

* * *

Mission Giving at Low Ebb

Foreign missions giving has been desperately down this year, perhaps partly due to the drive for £180,000 for church extension at home, but partly due to the hard times and to the continuing of the process (which has been going on for some time now) of the dying off of an older generation of wealthy and generous givers who believed heart and soul in the church, and their replacement by a less interested generation who have far smaller incomes to administer after the money has been divided and the death duties have absorbed a large fraction of the total. The situation was saved in 1933 by the then moderator's appeal for a million "threepenny bits," but we are informed that it will require twice as much in special contributions to balance the budget this time, as the committee is £9,000 worse off than when Dr. Watt issued his historic appeal. The congregations will have to forward £85,000 to Edinburgh this month, if the year's receipts from this source are to equal 1933—a seemingly insurmountable amount even from a church that notoriously forwards its contributions to headquarters at the very last minute. The appeal has gone out to all loyal members to prevent retrenchment from becoming retreat, "which would, in the words of an eminent foreign missionary, be hardly distinguishable from rout."

MARCUS A. SPENCER.

Episcopal Young Men to Hold Missionary Congress

A national young men's missionary congress is to be held in Chicago May 2-5, under the auspices of the Episcopal laymen's missionary movement. Prof. Arthur H. Compton of the University of Chicago will be chairman of the congress.

XUM

College Heads in Gloomy Session

Federal Funds Aid Tuitions, But Many Warn Against Effect of Restraints on Large Income Givers

(Special Correspondence)

ATLANTA, Jan. 19.—During the past week college men and women from all over the United States gathered here, to take stock of their year's accomplishments and to prophesy. Many strands ran through the programs of the week. So far as their prosperity relative to the general economic life of the nation is concerned, the colleges are improving. They have 10 per cent more students. Income from endowment is beginning to revive. Income from tuition is helped by the fact that 50,000 students are receiving money in exchange for various types of work through the FERA. The average student income from this source is $35 to $40 a semester.

There were almost innumerable section meetings with helpful technical discussions —personnel procedure, matters of finance, religion in campus life, improved examinations, and other themes. No college administrator could have gone home without benefit.

Liberal Ideals in a Collective Society

What interested this observer, however, was a different consideration—the place of the liberal ideal of personality in the trend of world affairs and the contribution which the colleges may be expected to make. Liberalism is both negative and positive. It defends individuality against the encroachment of government; its theories of social reform are usually remedial rather than reconstructive. It has developed, however, a definite concept of personality. Moral autonomy is perhaps the apex of the liberal formula, an autonomy achieved by weighing the several alternatives of conduct in the light of the accumulated culture of the ages, and by choosing among them. The method is more uniform than the result. There are many patterns of personality, in liberal theory; the most important consideration is *pattern,* a rationally constructed plan, an ideal for the individual life.

And it is precisely this ideal which has been surrendered to the pressure of crisis in various parts of our contemporary world. Will the colleges be able to hold out against the pressure of the age?

Speakers Warn Churches

Dr. W. F. Quillian, secretary of the Board of Christian education of the Methodist Episcopal church, south, looked upon the colleges as a bulwark of the liberal idea, in an address delivered before his colleagues of northern Methodism. Dr. William Mather Lewis, president of the Association of American colleges, in his presidential address Thursday morning expressed a similar conviction. Col. Frank Knox, publisher of the Chicago Daily News, saw the dilemma clearly in his address Wednesday evening to a joint session of the Council of church boards of education and the Conference of church-related colleges. Religion was Colonel Knox's major theme and he pointed out the fate of religion in both Russia and Germany. The moral, for American college men, is active opposition to "radicalism" in American life.

Dr. Robert L. Kelly, veteran secretary of the Association of American colleges, in his annual report indicated clearly that the support of the typical liberal college derives from various types of funded capital claims against business and industry. He urged his hearers to guard against the tendency of government in its state and national forms to levy increasing taxes against income and inheritance, since these taxes reduce the sources of college support. In several states also there is a tendency for the legislatures to add to the tax rolls church and college properties hitherto exempt.

New Organization Launched

Again this year there was ample evidence of the fact that there seem to be more colleges than the present social and economic structure of the nation can support. Dog-eat-dog competition by church, private and state institutions is, as a matter of honest fact, the condition in several regions of the United States. This competition is supported not only by legitimate funded scholarships, but by various types of student aid financed out of the current income of the college. There is at least one college where as many as eighty per cent of the student body are receiving aid. There is another whose annual budget for student recruiting runs above $60,000.

All parties to the discussion seemed agreed that there are at least as many youth outside colleges at this moment as there are within college halls who could profit by college education. Yet the economic resources of the nation are somehow inadequate.

Atlanta saw the launching of a new organization, the Conference of church-related colleges. It replaces the old Liberal arts college movement and is the college division of the Council of church boards of education. The Catholic educators are cooperating heartily in this new movement. Its officers are Dr. H. M. Gage of Coe college, Cedar Rapids, Iowa, chairman; Dr. E. E. Rall of North Central college, Naperville, Ill., secretary, and Dr. John E. Bradford of the United Presbyterian board, Chicago, treasurer. Several important Catholic educators have places on the executive committee. Dr. Gould Wickey of the United Lutheran church, Washington, D. C., is executive secretary.

The Council of church boards of education named Dr. Quillian president. Other officers are Dr. F. W. Stephenson of the Methodist Protestant church, Pittsburgh, vice-chairman; Dr. J. H. Stahr, Frederick, Md., treasurer, and Dr. Wickey, executive secretary.

To sum up: The integrity of the liberal college is bound up with the fate of the liberal ideal in American life. If liberalism succumbs to collectivism at least those colleges which depend upon the church will be in dire difficulties. The liberal ideal will be difficult to maintain. As at present constituted, the colleges depend upon the good will of men of wealth and position and upon funds contributed by earlier generations of such men and now a part of the capital funds of the country.

A curious incident was the receipt by the association of a long telegram from the

Freedom of Opinion

THE Editorial Committee of the Religious Book Club, by calling attention to the books which are of outstanding character, helps to save your time and money.

Yet the Club allows full freedom to the personal opinions of its members in book selection.

By joining, you immediately enlist the services of five distinguished religious leaders whom you know and respect. Each month the Religious Book Club Bulletin brings you free, their opinions of and comments on the best new religious books.

Then, if you want it, the book upon which they have placed their stamp of highest approval is sent. If, after examination you do not want the book, you may return it. Or, you may decide, after reading the Bulletin, that you want to let a month pass without a book.

Thus you are guaranteed against dissatisfaction.

You need take only six books a year.

The book named on the attached coupon will be sent free to those who join now.

Religious Book Club, Inc. CC81
80 Lafayette Street
New York, N. Y.

Enroll me as a member of your Club and send me free "CATHOLICS, JEWS AND PROTESTANTS," by C. F. Silcox and G. M. Fisher. I agree to take not less than six books a year and will remit the regular retail price, plus postage, within 10 days from receipt of each book. I agree to notify you promptly during any month in which no book is wanted.

Name .....

Address .....

City and State .....

United States commissioner of immigration and colonization inquiring into the attitude of the American college men toward extensions of permits for German-Jewish educators now teaching in this country as exiles from the nazi terror. Labor forces are opposing the extension of time for these permits since there is so much unemployment among American intellectuals. The association referred the matter to its executive committee. The fate of from 50 to 100 of Europe's leading intellectuals is at stake.

MIRON A. MORRILL.

Leslie Weatherhead on Methodist Times Staff

Leslie Weatherhead, English Oxford group leader is now conducting a personal problems correspondence department for the Methodist Times and Leader of London.

$50 FOR NAME LOST

in post-apostolic history: research for Bible students and literary antiquarians: see page 78 of book, "CHRIST'S ONE CHURCH FOREVER" (price 70 cents): award in bank awaits first discoverer reporting before June 30th: university judge's decision final: address all communications to CHARLES BUTTZ TITUS, Author, CHEROKEE, Oklahoma.

MUSICAL PROGRAM

by Singer of Psalms. Now booking tour. Profit sharing. Posters and song sheets provided. Lenten display from Holy Land. Musical instruments of the Bible played. *Send for free descriptive folder.*

Jesse Phillips-Robertson

71 W. 23rd St., New York, N. Y.

ONE HUNDRED POEMS OF PEACE

Compiled by Thomas Curtis Clark and Winfred Ernest Garrison

"Poets are the trumpets which sing to battle. Poets are the unacknowledged legislators of the world. . . ."

said Shelley. And a modern editor has declared that "poets have made more wars than kings."

But poets today are singing to a new kind of battle—a battle for *world peace.*

Looking through this new anthology, Dr. Justin Wroe Nixon says he is particularly impressed by the number of *new* poems on the subject of peace.

Dr. Frederick Shannon comments that "on every page, these poems of peace make one thank God that, at the long last, the soul of man is awake to the crime of war, and is highly resolved to destroy the outlaw that commits such a monstrous crime against God and humanity."

For every minister, and for every layman, who has enlisted in the new crusade against war—"One Hundred Poems of Peace."

($1.25)

WILLETT, CLARK & CO.

Chicago—New York

Rumor Attends Andrews' Trip

Friend of Gandhi, Returning from India, Charged with Having Undertaken Secret Government Mission

(Correspondence from England)

LONDON, Jan. 10.—Mr. C. F. Andrews is due back from India day after tomorrow. He is among the speakers who are to discuss the "India proposals" on the radio. Sir Samuel Hoare and Major Attlee have already spoken; Mr. Andrews has his turn on the 22nd. His visit to India, which was planned suddenly, gave rise to many absurd rumors. It was even said that he had gone as an emissary of the government to persuade his friend, Mahatma Gandhi, to take a favorable view of the report of the joint committee. It was further alleged that he was carrying a letter from General Smuts which contained suggestions inspired from Whitehall. General Smuts did send a letter by him, but it was of a purely personal nature. C. F. Andrews is one of the peacemakers who never rest from their labors. Wherever he is traveling, it may be taken for granted that he is seeking to reconcile men and people to one another. But the idea that he would carry on a secret intrigue on behalf of the government is ridiculous.

* * *

A Decisive Year for The Government

It must be decided this year whether or not the national government is to have another lease of office. The election may be in 1936, but the issues upon which it will be fought must be defined in 1935. In his New Year's message the prime minister spoke in general terms but he indicated some important objectives which he had before him: steady work and shorter hours; rationalization of the coal industry —not far off; new land settlements; a new drive against inefficient industry and chronic unemployment. One slogan must be displayed: "The nation cannot afford the slum."

The prime minister is right in his choice of things to be done. If his government can settle the India problem, reduce unemployment, attack the slums and convince the people that they mean to have peace; if, moreover, they have a budget with a substantial surplus, then they may return, though with a smaller majority. It cannot be too strongly asserted that calculations based on old party loyalties are useless today. There are great numbers of citizens who know clearly what they want and are ready to support those of whatever name who will do the thing.

* * *

The Baptist Times 80 Years Old

The Baptist Times is not quite the oldest of the free church weeklies—the Unitarian Inquirer was founded in 1842—but it is second in seniority. At first it was called the Freeman and until the home rule controversy it kept that title, but since there was an Irish paper of the same title, the name was changed to the Baptist Times. It is a striking tribute to the loyalty of Baptists to their church that they have been able to carry a paper of their own for all these years. A Congregationalist has been defined as a man who will not take a paper called "Congregationalist."

For some time the Times was directed by Dr. J. H. Shakespeare, the secretary of the Baptist union. When he became seriously ill Dr. J. C. Carlile took over the responsibility, which he keeps to this day. Dr. Carlile received from the king the very distinguished title, "Companion of Honor." His paper has had many famous writers among its contributors. For some time Charles Spurgeon wrote for it, and in later years Augustine Birrell. It is said that its notes upon the war were the only ones read by Lord Kitchener.

* * *

Recovery of Soul

No one has the ear of this country at the present moment as has the archbishop of Canterbury. This was part of his message for the new year: "But as with you this evening I look backward on the old year and forward to the new I see the need of another kind of recovery. Let me call it a recovery of soul. I have not time to analyze what we mean by the soul: indeed, we know well enough what we mean. Suffice it to describe the soul as that inner region of our life where dwell our deepest intuitions, desires, fears, hopes, beliefs and motives—so deep that often they are below the level of our active consciousness. Yet it is a region far more important than the outward regions of speech and action. For there our true selves are being formed. There conscience speaks. There we become aware of God."

* * *

And So Forth

It is 100 years since the Rev. T. R. Malthus died. His name has survived in the dictionary and in the names of societies in a way most unjust to him. He was an Anglican clergyman who published in 1798 an "Essay on the Principle of Population." His contention was that the population tends to increase faster than the means of subsistence. Hence he urged the need of checks upon the growth of population chiefly through the use of moral restraint. He had a great influence over Darwin. The house where he lived near Dorking can still be seen. (It has the most lovely masses of aubretia on its walls.)

Mr. Eden strongly condemns the use of the phrase, "Peace or War?" in the peace ballot papers. The day of some international air force to police the world may come, but not yet, and for his part he could not visualize the League of Nations as a military machine.

I am told that the agencies which supply us with American news were unable to give all that was needed concerning the President's newly announced plans, because the demand for news of the Lindbergh trial was so great.

A million and a quarter tons of coal worth £1,375,000 in exchange for 150,000 head of cattle worth about £1,000,000. Such is the trade understanding reached between Great Britain and the Irish Free State. More of such arrangements are to follow. It is welcome news that the feud between the two countries so far as trade is concerned is ending.

EDWARD SHILLITO.

Urge State-Owned Farms for Idle

Military Training and Sales Tax Are Hit by Proposed Bills—Midwinter School of Religion a Success

(Correspondence from the Northwest)

SEATTLE, Jan. 15.—Believing that they control a slight majority in both houses, the Commonwealth Builders of Washington have planned to introduce several bills in the legislature which opens in Olympia next week. They will attempt to wipe out the criminal syndicalism act; optionalize military training in tax-supported institutions of higher learning; fight any attempt to enact a sales tax; and will push vigorously what they call a "production for use" bill. Under the provisions of this bill, a state industrial commission would be set up to organize a system of state-owned farms and industries wherein those whom private industry cannot employ can produce and distribute among themselves and their families.

* * *

Midwinter School Of Religion

A new attendance record was achieved when the fifth annual midwinter school of religion brought to Seattle three members of the faculty of the Berkeley Baptist divinity school early in January. Originally sponsored by the board of Christian education of the First Baptist church, the school is now under the direction of the Seattle Baptist union and the Baptist state convention. A similar school was launched in Spokane, Wash., by the same teaching staff immediately following the Seattle lectures. Ministers of eight denominations were enrolled in classes dealing with social service, religious education, evangelism and New Testament interpretation.

* * *

Dr. Matthews Opposes Y.W.C.A. Card Games

"The battle of the bridge tables" was a headline feature in Seattle newspapers for a week when Rev. Mark A. Matthews, of the First Presbyterian church, challenged the moral right of the Y.W.C.A. to permit card games in its building. The young women's organization questioned the minister's wisdom in carrying the fight to the press before dealing with them. "The Y.W.C.A. was organized as an evangelizing agency and not as a recreation center," said Dr. Matthews. The "Y" general secretary explained: "In view of the fact that so many girls are allowed to play bridge in their own homes, we allow them to follow the same practice at their parties in the 'Y' building because this is their home while working in Seattle." The board of the Y.W.C.A., with twenty-four out of thirty members present, voted unanimously to sustain their secretary.

* * *

State's Churches in New Union Effort

An attempt to unify and strengthen the efforts of Protestant churches in statewide work has resulted in the formation of the Washington-Northern Idaho council of churches and Christian education. Miss Gertrude Apel, for five years general secretary of the council of religious education, has been elected to the same office in the new venture. Mr. Wesley Rennie, general secretary of the Seattle Y.M.C.A., becomes chairman of the executive committee, and Rev. E. A. Fridell, pastor of the First Baptist church of Seattle, is the new state president. A merger in the city of Seattle has been effected between the council of Christian education and the council of churches. Dr. John Magee, pastor of the First Methodist Episcopal church, is the new president.

* * *

Adult Education Classes

A new program of adult education has been initiated in the state of Oregon with more than 6,000 men and women enrolled in 374 classes. About 270 idle teachers have been returned to work. Every county but two in the state has come into the new plan which is directed by the superintendent of public instruction.

* * *

Consumers' Movement Grows in Northwest

The Consumers Cooperative movement is growing rapidly in the Pacific northwest. An all-day conference of interested people was called to meet in Seattle Jan. 9. Delegates were enrolled from Washington, Oregon and Idaho, and represented all consumers cooperative organizations, self-help cooperatives, cooperative marketing-purchasing associations, labor organizations, fraternal and mutual aid associations operated on a non-profit basis. Church groups were well represented. Speakers were recruited from the Grange and from the University of Washington.

* * *

And So Forth

The Washington State Anti-saloon league is expanding its work by calling Rev. Thomas W. Gales of Minnesota to assist B. N. Hicks, league secretary. Both men have had long experience in prohibition work.

Whitworth college, Spokane, sponsored the Inland Empire junior college debate tournament Jan. 12. Eight colleges were represented by 100 debaters and coaches.

The Rt. Rev. Walter Taylor Sumner, bishop of the Episcopal diocese of Oregon, celebrated the 20th anniversary of his service in that area Jan. 6.

A Roman Catholic clergyman, Father M. E. Fleming, is director of the Catholic youth organization of Portland, Ore., which opens its first sport season with 45 teams competing in basket ball.

E. A. FRIDELL.

January Selection of the Religious Book Club . . .

GOD AND THE SOCIAL PROCESS

By Louis Wallis

author of *Sociological Study of the Bible*

A timely and constructive book showing how social forces, like those operating in the critical world-epoch of today, transformed early Hebrew paganism into the monotheism of Church and Synagogue.

PROFESSOR KEMPER FULLERTON, Oberlin College, writes:

"The title of your book at the very start excites me. You formulate, in a most penetrating way, the problem that has been troubling me these later years—the relationship of religion to reform."

354 pages, cloth-bound, $2.00; postpaid, $2.15

The University of Chicago Press
5750 Ellis Avenue, Chicago

". . . Send me 60; send me 100; send me 50; send me 25; send me 15; send me . . ."

Orders still pour in for

One Year of Repeal

by John Haynes Holmes

Have you sent yours? Rush it TODAY!

PRICES

1 to 4, 10 cents each
5 to 9, 8 cents each
10 to 50, 6 cents each
50 or more, 5 cents each

COUPON ORDER FORM

The Christian Century
440 S. Dearborn St., Chicago

Gentlemen: Please send me_____copies of ONE YEAR OF REPEAL, by John Haynes Holmes. I enclose $_____ in full payment.

*Name*_____

*Address*_____

Mission Councils In Convention

Home Boards Asked to Unite Work Among Indians and in Alaska—Seek Unified Financing

(Special Correspondence)

NEW YORK, Jan. 11.—In accordance with long established custom the Foreign Missions Conference of North America, the Home Missions council and the Council of women for home missions held their annual meetings during the first two weeks of January. The foreign missions representatives gathered at Garden City, Long Island, Jan. 2-4, while the home missions councils met in Philadelphia, Jan. 7-10. The fallacy of the division of missions on geographical lines was shown by the number of people who attended both meetings.

The contrasts between the foreign and home missionary gatherings were both interesting and significant. Admission to the foreign missions conference is by rather carefully restricted invitation, while anyone who so desires is welcome to attend the home missions councils. This year the ranks of the former were swelled by the inclusion of those engaged in missionary education and a selected group of young people. The foreign missions conference swept the larger horizon and indulged in more oratory while the home missions councils partook of the nature of committees of the whole in their concentration upon immediate and definite problems. The foreign missions body is more widely representative but the home missions forces are better geared for cooperative action.

Young Leaders Speak

The high spots of both meetings were addresses made by young men who are the product of missionary effort—Francis Wei of China at the foreign missions conference and Martin Harvey at the home missions councils. The latter is both director of young people's work for the African Methodist Episcopal Zion denomination and president of the Christian Youth Council of North America.

Two other striking features of the foreign missions conference were the presentation of five young people from the Hartford Mission fellowship, a group of students who ask to be sent out to do pioneer mission work in some new field, and a 70-minute address by John R. Mott cataloging the influences which help or hinder interdenominational cooperation in foreign missions. His survey of the obstacles to progress in this field left little to the imagination.

More hopeful were three attitudes which were revealed in the course of the meetings. One was the willingness of some of the boards to release missionaries from institutional responsibilities in order that they might try the experiment of just living among the people whom they sought to serve. Another was the almost matter-of-fact acceptance of some striking examples of the transfer of responsibility from missionaries to nationals. One even wondered why these reports were not received with greater apparent enthusiasm. A third note was the questioning of the wisdom of imposing upon nationals the same type of theological training which we inflict upon our own ministry.

Dr. Mott Elected President

John R. Mott was elected president of the Foreign Missions conference for 1935.

The desire for closer cooperation was voiced in unmistakable terms during the sessions of the two home missions councils. In an impromptu speech Warren H. Wilson characterized certain reports of alleged progress as "so vague as to be almost statesmanlike," and asked for something "stronger than comity" in the way of cooperation. In painting the picture of an America "where most people must solve their problems where they are" rather than by moving to some other portion of the country Mark Dawber stated emphatically that we could no longer afford the luxury of denominational competition. Jay Stowell argued that the time had come for the Home Missions council to accept definite responsibilities in definite areas.

The spirit of these words carried over to the business sessions when two definite proposals were considered—one from the Methodist board suggesting that all Indian work be interdenominationalized under the council and one from the church extension boards of the Congregational and Christian churches recommending in regard to Alaska "that an earnest cooperative effort be made to bring the various missions under unified administration." The committee on Alaska reported in part: "We believe that there are many possibilities for closer cooperation and much value in the correlation of certain types of work that could be carried on as a common cause. This would include publicity, promotion, certain types of supervision and the merging of work at particular points. Thus it will be possible to use a common name for these correlated tasks such as 'Protestant Missions in Alaska.'"

Home Missions Elections

Ernest M. Halliday of the church extension boards of the Congregational and Christian churches was elected president of the Home Missions council while Mrs. Dan Poling was reelected president of the Council of women for home missions.

Toward the close of the home missions gathering attention was called to the fact that the Foreign Missions conference had spent much of one morning considering methods of promoting missionary interest and giving in the churches, while the Home Missions councils had spent all of one afternoon on the same theme. It was pointed out that many of the same people attended both gatherings, that their approach was to the same churches, and that oftentimes they were in pursuit of the same dollar. Everyone realized that it was foolish to undertake either home or foreign missions independent of the other. A committee was appointed to approach the Foreign Missions conference to see if arrangements could not be made so that the two bodies could meet jointly when considering these common problems.

JOHN R. SCOTFORD.

Dr. Sockman to Lecture at Yale University

Ralph W. Sockman of Christ church, New York city, will give the Shaffer lectures at Yale university during the next academic year.

Philosophers Meet In South India

Dr. McKenzie Heads Congress—Stanley Jones Interviews Gandhi—Reduce Hours for Industrial Workers

(Correspondence from India)

NAGPUR, Jan. 4.—The last weeks of December are used by several organizations in India for holding their all-India meetings. One of the most notable just held is the Indian philosophical congress held at Waltair in South India, the seat of the new Andhra university. Rev. John McKenzie, principal of Wilson college, Bombay, and for some time vice-chancellor of Bombay university, was elected president of this congress. In his presidential address Principal McKenzie put forth a powerful plea for cooperation between scientists and philosophers in the great task of discovering the truth. "If science is not allied with good philosophical thinking, it will be allied with unphilosophical dogmatism," he said. In his address he dealt with the basic principles of Indian philosophy also and maintained that Greek influences were not of any determinative importance in early Indian philosophy. He said there had been thinkers of eminence in the west who asserted that all philosophy, including Indian philosophy, took its rise in Greece. Latest historical scholarship, he said, did not give much support to such a view. That a missionary educationist like Dr. McKenzie was elected to be the president of a congress attended by philosophers from all parts of India, most of them non-Christians, shows that Christian missionaries of ability and scholarship still have opportunities of first-rate leadership in India.

* * *

Dr. Radhakrishnan Speaks

As the vice-chancellor of Andhra university, located at Waltair, it fell to Sir Radhakrishnan to welcome the delegates who had come for the philosophical congress. His utterances and writings on Indian philosophical and religious themes get a respectful hearing from scholars all over the world. Some of the things he said in the welcome address are of such penetrative insight and understanding that a few sentences are worth quoting: "The purpose of philosophy today," he said, "is to restore the lost 'soul' to human life. Though India is not enlightened enough and is to a large extent sunk in superstition and still believes in demons not complexes, spells not statistics, destiny not determinism, totem not race, it has not lost its faith in the free spirit of man which will have a chance for expression only when self-interest is subdued and emotions controlled." Referring to the condition of the world today, he said: "We are a broken-minded generation without a world-view or a passionate faith. . . If Jesus should visit us today and find that we are comfort-minded and have taken to the worship of the most monstrous illusions like militant nationalism, . . . and should ask, 'Why do you indulge, after so many centuries of civilization, in human sacrifices on this colossal scale?' our answer would be: 'Lord, you gave us eyes but no

sight; you gave us brains but no souls; you gave us science but no philosophy.'"

* * *

Dr. Stanley Jones Interviews Gandhi

Dr. Stanley Jones recently had an interview with Mr. Gandhi. Some questions were put to him about converts to Christianity becoming a separate political entity in India. It was pointed out by Dr. Jones that the fault of building up the Indian Christians into such a separate community —culturally, politically and socially—was partly that of the foreign missionaries and partly from the fact that Hindus did not allow anyone who chose to follow Christ to remain in his own home, but he was put out of the family and society. "We are willing that the Christian community as a political entity should fade out, provided you allow people to stay in their homes and be frank, open Christians, members of a moral and spiritual organization called the Christian church, without disability or penalty. They need not change their dress nor their food. They could still be vegetarians if they desired, they could stand in the stream of India's culture and interpret Christ in that stream. Are you willing to advocate this?" asked Dr. Jones of Mr. Gandhi. The latter's reply was: "Personally, I would. If my son should become a Christian in the sense which you indicate, and there should be no brandy and cigars involved, then I would continue to hold him as an honored member of my home and would allow him to hold his faith without interference. If you take this attitude then most of the objections against Christianity in India will fade out."

* * *

54-hour Week for Industrial Workers in India

The new Indian factories act passed recently by the Indian legislative assembly prescribes a 54-hour week for factory workers instead of a 60-hour week. The act is to take effect in British India from January, 1935. It will mean that instead of 10 hours as at present, on each of the six working days of the week factory workers will be employed only nine hours a day. It is generally believed that the net result of this reform will be to increase the efficiency of workers who will now no longer be sweated to the limit of their endurance.

* * *

India Constitution Bill Not Popular

This bill based on the report of the joint committee of the parliament of Great Britain has already been introduced in that parliament, though the text of it will not be available in India until Jan. 22. Indian opinion is very much against the proposals of the committee and many even of the moderate school of politics think that the new constitution will in some respects be going backwards from the position under the present constitution. The viceroy, the provincial governors and high government officials are taking advantage of every opportunity to explain to the public the great advance which, in their view, India will be making in responsible government under the proposed reforms. The special powers given to the governor-general and the provincial governors to overrule the ministers and the legislative bodies, and the commercial and other safeguards proposed to be inserted in the constitution in favor of British interests, are all sought to be minimized on the plea that such restrictions exist in all constitutions and the facts of the situation in India demand them.

But such official apologia are having no effect on the public. No Indian political leader of any influence and eminence is able to see good coming to India from the new proposals. Meanwhile the recent arrests of prominent congressmen, Aboul Gaffar Khan and Dr. Satyapal, on charges of sedition in speech and the infliction of heavy punishments on them is not helping to create an atmosphere of good will and mutual understanding between the congress and the government.

P. Oomman Philip.

Catholic Colleges to Hold Peace Conferences

Ten Catholic universities and colleges in various sections of the country are arranging to hold regional conferences under the auspices of the Catholic association for international peace. Among these schools are the College of St. Teresa, Winona, Minn., the College of Notre Dame, Baltimore, Md., Columbia college and Clark college, Dubuque, Ia., and Rosemont college, Rosemont, Pa.

Scottsboro Committee Seeks Federal Council's Aid

The National Scottsboro-Herndon action committee has written a letter to the Federal council asking for immediate aid in securing justice in the Scottsboro case: "We urge that your body join in united defense action in this fateful Scottsboro case today, just as church leaders like Beecher and Parker took their stand with the downtrodden slaves and the maligned and persecuted abolitionists. . . . We request that your organization confer with representatives of our committee at your earlier convenience." The letter reviews the history of the case.

Dr. H. S. Coffin Visits Geneva

Dr. Adolph Keller writes from Geneva, Switzerland, that Dr. Henry Sloane Coffin of Union seminary, on his way to Constantinople, passed a few days in Geneva

Exciting!

Plays of American Life

By FRED EASTMAN

•

"A tremendous amount of really vital stuff between the covers. . . . Real people. . . . I've long wanted a book like this into which I could set my students' teeth."

Erdman Harris,
Professor Religious Education, Union Seminary.

•

The volume includes: *The Tinker, The Great Choice, Bread, Our Lean Years, America On Trial, The Ragged Edge, Courtship, The Doctor Decides.*

$2.50

SAMUEL FRENCH
25 West 45th Street, New York City

A major offensive on many fronts!

Religion Renounces War

By WALTER W. VAN KIRK, *Executive Secretary of the Federal Council of Churches*

• What is the most significant battle-front today in the war against war? Not the disarmament conferences, certainly. Not the opposition of professed "radicals," perhaps. Is it possible that under the cover of public indifference the Christian churches of America, now in one sector and now in another, have entered upon a campaign which is beginning to assume the proportions of a major offensive? The complete picture, as drawn by Dr. Van Kirk, is an astounding one: being no less than that of a worldwide Christian opinion rapidly mobilized for a veritable crusade which cuts across all lines of denomination, social class and political persuasion.

• "Whether one be pacifist or militarist or just plain American citizen, this massing and presentation of facts in masterly fashion in regard to the attitude of the Protestant churches in regard to war is full of interest and full of challenge. A well documented assembly of facts and opinions that is truly encyclopedic in character, but almost dramatic in form."—*Boston Evening Transcript.*

• "This book simply had to be written! The revolutionary change in the attitude of the church toward the institution of war made its appearance inevitable. And since it had to be written Walter W. Van Kirk is perhaps the best qualified person in the United States to undertake the task."—*The Christian-Evangelist.* ($2.00)

Willett, Clark & Co. – Chicago - New York

and entered into contact with the theological faculty and the representatives of the international Christian organizations established in that city. He was greatly interested in the International Thelogical seminar, which will be reopened this year on a more elaborate scale. This ecumenical seminar, which was founded last summer, is under the patronage of the theological faculty of Geneva and the Universal council of life and work. The executive committee is composed of Dr. Visser 't Hooft, Dr. Keller and Dean Campert. Dr. Coffin told the Geneva group that he believed one effect of the depression was a deepening of interest in religion. A more effective collaboration between American and European churches and faculties was urged by the Geneva leaders.

Death of Dr. H. L. Stetson, Baptist Educator

Dr. Herbert L. Stetson, president emeritus of Kalamazoo college, and widely known as a Baptist leader, died Jan. 18 in Kalamazoo, at the age of 77. He was president of Kalamazoo college from 1913 to 1922. His avowed ideal for the school was "to teach the ideals of Christ to the students." Dr. Stetson was largely instrumental in founding the Baptist ministers aid society in 1885, and was its first president.

Lutherans Back Clean Film Drive

The National Lutheran council has issued an appeal to the two million members of its seven constituent bodies to withhold patronage from motion pictures considered "offensive to morality." The council also pledged full support to the campaign for clean films. In its statement the Lutheran leaders called upon their churches to bring pressure for remedial legislation and condemned block-booking and blind buying.

Council of Cities to Meet in Cincinnati

The tenth annual council of cities, held under the auspices of the Methodist board of home missions, will convene Feb. 26-28 at the Hotel Gibson in Cincinnati. Among the speakers scheduled are F. J. McConnell, E. L. Waldorf, E. D. Kohlstedt, J. M. M. Gray, E. B. Chaffee and Merton S. Rice.

China Christian Mission Celebrates

The China Christian mission of the Disciples of Christ is completing 50 years of service. In 1885 Dr. W. E. Macklin was appointed as a missionary to China. In honor of his long and efficient service there the Chinese Christians are raising funds for a new Drum Tower memorial church in Nanking. Disciples missionaries in all the foreign fields will join in this celebration.

Dr. Saunders Leaves Rochester, N. Y., For Educational Task

Wilbour E. Saunders, executive secretary of the federation of churches of Rochester and Monroe county (N. Y.), has resigned to accept a call as headmaster of Peddie school located at Hightstown, N. J. He will begin his new task on March 1 or earlier. Dr. Saunders is a staff correspondent of The Christian Century.

Gandhi Says Jesus is Greatest Teacher

The Catholic news service reports that Gandhi, in a recent interview, gave this testimony to the greatness of Jesus: "I believe that Christ is a historic personage. I believe also that he is the greatest teacher mankind has yet known. I have learned his doctrines for the purpose of realizing the truth underlying them with the devotion and earnest prayer of a pious Christian."

Looking Toward Race Relations Sunday

Race Relations Sunday, Feb. 10, will be widely observed throughout the country, with special sermons, addresses and programs. Pamphlet material helpful to ministers and others in preparing for this observance may be secured by writing the Commission on Interracial Cooperation, Standard Building, Atlanta, Ga., enclosing 10 cents in stamps to cover postage.

Senator Norris Opens "You and Your Government" Broadcasts

Senator George W. Norris will open this season's "You and Your Government" series on Feb. 5 over the NBC network, at 7:30 p. m. eastern time. He will speak on "The One House Legislature." On the evening of Lincoln's birthday Governor Winant of New Hampshire will discuss "Government by the People." Philip La-Follette, Raymond Moley and Harold W. Dodds of Princeton are among the nineteen authorities who will broadcast in the current series.

Death of Rev. Boyd Vincent, Retired Bishop

The Rt. Rev. Boyd Vincent, retired bishop of southern Ohio, the oldest bishop of the American church in point of consecration, died at his home in Cincinnati Jan. 14, at 89 years of age. He served as bishop of southern Ohio from 1904 to 1929, when he resigned. He was chairman of the Episcopal house of bishops from 1910 to 1916.

Drinking Drivers and Accidents

According to the National Safety council, the number of drinking drivers involved in fatal accidents has increased 29 per cent and the number of drinking pedestrians involved in such accidents 53 per cent; the investigation of the council covered nine months of 1933 and nine months of 1934 in twelve of the larger states and 33 additional cities.

American Hebrew Awards "Better Understanding" Medal

James G. McDonald, League of Nations high commissioner for refugees, has been awarded the 1934 American Hebrew medal for the promotion of better understanding between Christian and Jew in America. The presentation was made at a dinner at Temple Emanu-El, New York city, on Jan. 3.

Plan Broadcasts on Religion and National Issues

The National Religion and Labor foundation, with headquarters at New Haven, announces that it is planning a series of national broadcasts by prominent leaders who will discuss such themes as religion and the farmer, religion and labor, religion and public ownership, religion and international conflicts, religion and social action, etc. The broadcasts are to be given every Saturday at 9:30 p. m., eastern time, for eight weeks, beginning Feb. 9.

Preparedness Debate at Beloit College

"Resolved, that the preparation as found in military training and armaments is the most effective means of preserving peace" was the question debated at Beloit college Jan. 16 by Major Sterling Wood, stationed at Janesville, Wis., and Elmer Voelkel of First Congregational church, Beloit, Major Wood taking the affirmative.

Dr. Preston Bradley of Chicago May Run for Mayor

Following a series of conferences participated in by members of the Hamilton club, Chicago, by Frank J..Loesch and other civic leaders, Dr. Preston Bradley, of People's church, has consented to lead a movement for civic betterment, including a race for the mayoralty as an independent candidate, if necessary. Dr. Bradley refused to run on the republican ticket. It is planned to have Dr. Bradley present his views on what is needed for Chicago at a public mass meeting at which his candidacy will be finally determined.

Baptismal Font No. 16300—one of many designs.

MEMORIALS Made in Wood

Pulpits, Communion Tables, Lecturns, Altars, Chairs or Pulpit Settees. Many other articles suitable for gifts. Send particulars as to your needs.

Chas. A. Dolph
The Church Furniture Man
439 East Main Street
Northville, Mich.

"Singing charm . . . strength and sureness of line . . . vigor of word and thought . . . moods beautifully expressed . . ."

With these vivid words the *Springfield Union* commends the new volume of verse

Lower Than The Angels

by Rosalie Dunlap Hickler

The *Boston Herald* welcomes it as "one of the outstanding books of the season in its field, a volume of beauty and exquisite feeling throughout, with a story, as well as a vivid picture, in every poem."

Mrs. Hickler has for several years been contributing poems to the Atlantic and other leading magazines, and has won numerous prizes.

($2.00)

Willett, Clark & Company
Chicago—New York

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

County Chairman

(Will Rogers, Evelyn Venable) (Fox) County politics in Wyoming thirty years ago when women first voted. County chairman's young law partner runs for office, defeats old-line politician and wins his daughter. Rich, engaging role by Rogers as clever manipulator of whole situation.

For A: Entertaining. For Y: Very good. For C: Good.

Grand Old Girl

(May Robson) (RKO) Usual excellent work by Robson as dynamic, irresistible veteran principal of small-town high school, fighting to the last for her pupils' welfare. But meager action, much anticlimax, bizarre and unconvincing episodes weaken well-meant propaganda.

For A: Disappointing. For Y: Little interest. For C: Less interest.

Here is My Heart

(Bing Crosby, Roland Young, Kitty Carlisle) (Para) Typical musical comedy a la Crosby, with hero spending his first "million" to gratify his crazy whims and finally winning heroine. Bing sings as usual, also acts as usual. Some choice comedy by Roland Young and other is feature.

For A: Good of kind. For Y: Probably good. For C: Hardly.

I Sell Anything

(Pat O'Brien, Claire Dodd, Ann Dvorak) (Warner) Crude glorification of crooked auctioneer as painfully conceited hero, brazenly tricking public, rising to bigger and better swindling till cleverer crook swindles him and sends him back to his first racket. Racketeering at its cheapest.

For A: Crude. For Y: Unwholesome. For C: No.

Lives of a Bengal Lancer

(Gary Cooper, Franchot Tone) (Para) Foggy title for gripping story of English soldier life in India's frontier service, drudgery and danger, treachery and tortures. Character interest and amusing dialogue ease grim, sinister atmosphere. Smashing climax brings death for hero and villain.

For A: Very good of kind. For Y: Thrilling. For C: Too strong.

The Secret Bride

(Barbara Stanwyck, Warren William) (Warner) Above average drama of political intrigue with well-knit situation. District attorney, just married to heroine, must prosecute her father, the honest governor cleverly framed by unsuspected enemies. Suspense strong to end. Well-acted thriller with stupid title.

For A: Good of kind. For Y: Good thriller. For C: Hardly.

Sweet Adeline

(Irene Dunne, Donald Woods) (Warner) Costume romance of the '90's, with poor-composer hero, and charming work by Irene Dunne as humble singer who rises to the heights, despite a triangle of villain and villainess. Some historical interest but too burlesqued for historical value.

For A: Fairly amusing. For Y: Amusing. For C: Fair.

Best Recent Films for Family:

Peck's Bad Boy	Love Time
Anne of Green Gables	The Little Minister
Bright Eyes	Romance in Manhattan

Films of Special Interest for Adults:

What Every Woman Knows	Evelyn Prentice
The White Parade	Power
The President Vanishes	Broadway Bill

BOOKS RECEIVED

Penciled Hands, by H. Nelson Hooven. Henry Harrison, $1.50.

Social Organization and Disorganization, by Stuart A. Queen, Walter B. Bodenhafer and Ernest B. Harper. Crowell, $3.50.

The Groups Movement, by John A. Richardson. Morehouse, $.75.

A Manual of Excavation in the Near East, by William Frederic Bade. Univ. of Calif. Press, $1.50.

Some Phases of Labor Relations in Virginia, by George Talmadge Starnes and John E. Hamm. Appleton-Century, $2.50.

Word Studies in the Old Testament, by B. A. M. Schapiro. Published by the author, Bible House, New York, 50 cents.

Six Sides to a Man, new sonnets, by Merrill Moore. Harcourt, $2.00.

The Revealing Christ, edited by James DeWolf Perry. Harpers, $1.50.

The Protestant Church as a Social Institution, by H. Paul Douglass and Edmund de S. Brunner. Harpers, $2.50.

Arrows of Light, by Boynton Merrill. (Monthly Pulpit) Harpers, $1.00.

The Inexhaustible Christ, by Carl Hopkins Elmore. (Monthly Pulpit) Harpers, $1.00.

What Shall We Play? by Edna Geister. Harpers, $1.50.

Romany, by Lady Eleanor Smith. Bobbs-Merrill, $2.50.

What of Tomorrow? by Ogden L. Mills. Macmillan, $2.00.

The Devotional Book Par Excellence

What The Daily Altar has done for our home

FOR many years I have been on the lookout for books of devotion. I think one of the most crucial problems of the Christian minister, to say nothing of Christian men and women in general, is to keep his own soul in first-rate religious repair. Consequently, I have sought and found works that nourish the deeper and wider aspects of one's spiritual well-being; and they have come from authors and compilers of various types and worth. But "The Daily Altar" holds the supreme place in our home. We have also had it as our traveling companion over America, Europe, Asia and Africa. Therefore, having derived immeasurable benefit from our favorite book of devotion, and having used it also as our choicest gift-book for both "common" and "special" days, I have asked the privilege of saying something of what "The Daily Altar" has done for our home. Though I cannot express it with the moving power of a sevenfold Hallelujah Chorus, I would like to say it in the spirit of a sevenfold gratitude with variations:

1. The Daily Altar has enriched our family worship. *What a Godsend!*
2. The Daily Altar has given strength for the day's task. *What a boon!*
3. The Daily Altar has expressed the reality of religion in clear, simple and sublime language. *What a joy!*
4. The Daily Altar has uncovered the inexhaustible mines of wealth in Christ's fair and far-flung dominion. *What a treasure!*
5. The Daily Altar has introduced us to many versatile and noble minds in the high service of religion. *What a fellowship!*
6. The Daily Altar has prepared our own souls for definite communion with God. *What a discipline!*
7. The Daily Altar has revealed that the individual and social approaches to Christianity are not only *complementary*, but *essentially so. What a synthesis!*

FREDERICK F. SHANNON

THE DAILY ALTAR, by Herbert L. Willett and Charles Clayton Morrison, is published in two bindings:
Cloth, $1.00. Full leather, $2.50.

Willett, Clark & Co. CHICAGO NEW YORK

Can Criticism Be Constructive?

CREATIVE SCEPTICS: In Defense of the Liberal Temper

By T. V. Smith: Professor of Philosophy in the University of Chicago

T. V. Smith, who is both a professional student of philosophy and a practitioner of politics—he is now a member of the Illinois legislature—goes to the great sceptics to learn not only how to doubt but how to make doubt fruitful of new discoveries. The critics are already finding in the pages of this book a technique of thinking that may carry American democracy triumphantly through the present threatening period. And the philosophical layman will find the book delightfully easy reading.

From a three column critique in the Saturday Review of Literature, by Zechariah Chafee, Jr., Professor of Law in Harvard University:

"Fun and philosophy do not often go together. We ordinarily think of philosophers as concentrated on knowing the unknowable or unscrewing the inscrutable, and, if ever concerned with earthly matters, as falling into wells while gazing at the stars, or as bearing the toothache impatiently. No such gloomy intensity pervades Professor Smith's book. The fun of writing it, he says, was great, and there is plenty of amusement in reading it. . . .

"The author considers six heroes of scepticism, of whom four are dead, Descartes, Spinoza, Hume, and Schopenhauer, and two, Professor William Pepperell Montague of Columbia and Justice Holmes, are very much alive. Instead of the technical analysis of the systematic thought of each philosopher, Mr. Smith tells us what he was like as a human being and presents his doubts and his answers to them as this thinker's method of adjusting himself satisfactorily to the life he had to live.

". . . Especially interesting is his view of Holmes's early character, and his opinion that Holmes might have ended in either intellectual frivolity or in complete and paralyzing doubt if it had not been for the hardening experiences of the Civil War. . . .

"Enough has been said to show Professor Smith's success in bringing philosophy down from the clouds to earth. Any reader who is looking for some book that will introduce him to philosophical problems cannot do better than begin with this."

Other Comments

"The author speaks to the common man in plain language readily understood. He makes a passionate appeal to the reader to doubt his way to life—in abundance. The book is replete with significant sentences, exceptionally well worded, on many of which much time for study might profitably be spent. One is impressed with the author's honesty, clarity, and commonsense. He has given us a book calculated to open important doors to all who take the trouble to read it."—E. A. R. in the Schauffler Quarterly.

"To those who, after cutting loose from old moorings seek something constructive and sustaining, T. V. Smith's 'Creative Sceptics' will be as the breath of life. . . . We are in drastic need of pooling insight and effort for the reshaping of a social system, and salvation from our contemporary bewilderment demands something heretofore sparsely used—positive scepticism. . . . Professor Smith stimulates confidence in man's ability to solve his current problems once he faces them with determined effort and an adequate instrument."—Boston Transcript.

"It is a book that might well be called a code of democratic thinking, so far as democratic thinking may have a code. He has developed here the principle of scepticism, which really is another form of experimentalism, into a far-reaching ideology of modern life. We see, I think, that what resistance countries such as England and America have shown to the impact of totalitarian rationalism, despotism, and other forms of suppression of experiments in living is due to this generous expression of scepticism, of the kind that Professor Smith expounds. It is a delightful and important book."—Baker Brownell, Professor of Contemporary Thought in Northwestern University.

$2.00 at all Bookstores

CHICAGO • WILLETT, CLARK & COMPANY • NEW YORK